THE

CONGREGATIONAL MAGAZINE.

MAY, 1830.

BIOGRAPHICAL SKETCH

OF THE LATE

REV. WILLIAM ROBY, OF MANCHESTER.

*** The following portraiture of Mr. Roby formed part of a Funeral Discourse which the Rev. Joseph Fletcher, M.A. delivered to his friends at Stepney, on the Lord's-day after the interment of that venerable man. The long intimacy which subsisted between Mr. Fletcher and our lamented friend, peculiarly qualified him to sketch his character, and we have supplied, in the notes, some biographical facts, from the able discourse of the Rev. J. Clunie, LL.D. delivered on the same mournful bereavement.—*Editors.*

For the Obituary and Interment of Mr. R. we must refer our readers to our February Number.

THE REVEREND WILLIAM ROBY was born on the 23d of March, 1766, at Haigh, near Wigan, in Lancashire. His parents were members of the National Church, and his early predilections were so strongly fixed, and tenaciously maintained, that long after he became decidedly pious, nothing but the most deliberate conviction of duty, as the result of careful and protracted inquiry, led him to separate from its communion, and unite himself with the Congregational Dissenters. His father was a respectable schoolmaster; and our departed friend received a liberal education in his youth, being intended by his parents for the ministry in the Establishment. At this period, the state of religion in the kingdom generally, and in the county of Lancaster particularly, was far from being favourable to the promotion and influence of evangelical truth. Few were the faithful preachers of the gospel in the National Church; and in many of the old Dissenting Chapels in Lancashire, which had been erected by the Nonconformists, or their immediate successors, the withering blight of the Arian and Socinian apostacy had passed over them, and the practical consequences were sufficiently obvious in the indifference, formality, and worldliness, which characterised their respective congregations.

In some parts of the county, Independent churches had been formed, chiefly by the zealous labours of ministers who had been connected with what might then have been termed, the New School of Dissenting Pastors. Many of these excellent men had been brought to the knowledge and reception of the truth, under the awakening ministry of those distinguished servants of Christ, and their zealous associates, whom God raised up for the revival of religion, about the middle of the last century. Some, with few literary advantages, but eminent in piety

and active devotedness, became faithful and successful pastors: some had received the elements of a theological education at *Heckmondwike*, under the tuition of the venerable Mr. Scott, and others, in a similar Institution, at *Trevecca*, Brecnockshire, under the patronage of the truly illustrious Countess of Huntingdon. The latter place of instruction admitted students of considerable diversity of sentiment as to matters of church-polity; but the evidence of personal godliness and ardent zeal for the conversion of sinners was justly deemed indispensable. There might be some erratic movements occasioned by these arrangements; but informality, whether deemed so by conformist or nonconformist *canons*, was amply compensated by the life, and energy, and effective devotedness, which were brought to bear upon the scenes of ignorance, torpor, and death.

Under the preaching of one of these active and enterprising men, the late *Rev. Mr. Johnson*, then residing at Wigan, Mr. Roby was led to serious thoughts about divine things. He became a decided Christian, and with new impressions respecting the responsibility of the ministry, felt unwilling, at first, to enter on the work. "He was afterwards appointed to the classical mastership in an endowed school at Bretherton. There he became, not only more decided himself, but supremely anxious for the salvation of others. Deeply affected with the deplorable ignorance and gross vice, which almost universally prevailed there, and having discovered that the trust-deed of the school required the master to give the children some religious instruction on Sundays, he immediately felt it his duty to obey its commands; and accordingly heard and explained their catechism; and having invited their parents also to attend, he ventured to give them a few words of exhortation. This was, however, considered as an unpardonable irregularity; and it instantly excited the indignation of the clergyman, who first remonstrated, and then threatened to withdraw the children from the school. On Mr. Roby's persisting, from a sense of duty, this threat was executed; and the situation was immediately resigned."

Still attached to the hierarchy of the country, but finding no congenial elements within its associations, by which he could be prepared for the work under its patronage, he became a student at *Trevecca*, inclined, if not determined, ultimately to take orders in the Church, after his studies had been completed. He was, however, in less than two months, sent forth to the ministry in the connexion of the Countess of Huntingdon, his previous attainments and ministerial gifts fitting him, as it was thought, for an immediate entrance on that work. Amongst other places he preached at Malvern, and for some time in the city of Worcester. In about five or six years after his entrance on ministerial labours, he was invited to assist Mr. Johnson in his charge at Wigan, which was then associated with the Countess's connexion, though not one of her Ladyship's chapels. There he laboured with exemplary and successful activity for several years, and on Mr. J.'s removal became his successor. In various parts of the neighbourhood he was frequently employed in village preaching, and many will rise up and call him "blessed, at the resurrection of the just!"*

* I have been informed by one who well knew him, that, at first, he hardly ever preached a sermon which was not blessed to some one of his hearers. His usual services were three on the Sabbath; and one every night in the

In the year 1795, he became the successor of the *Rev. David Bradbury*, by undertaking the pastoral charge of the church meeting in *Cannon Street Chapel, Manchester*. He had become, by this time, a *decided Congregationalist* in his views of church government, though, for many years afterwards, he was an annual supply at Spa Fields Chapel, and none ever visited that place, who rose to a higher estimation in the confidence and attachment of its friends. In the year 1807, the church at Cannon Street, Manchester, erected the large and spacious chapel in Grosvenor Street, in which Mr. Roby preached till within eight days of his decease.*

Of the character of his ministry as a preacher and a pastor, it is not easy to speak, in the absence of those sympathies and associations, which arise from personal knowledge and local circumstances. Nothing is easier than the appropriation of the general terms of

week except Saturday. All these last, except one, were in the surrounding villages, whither he always walked, generally carrying in his pocket such refreshment as was necessary. And nothing could discourage him. On one occasion, only three persons came to hear him—but neither did they come in vain, nor he preach in vain; for two of them were converted to God under that sermon.—He was eminently useful in checking the progress of Socinianism in Wigan. An evening lecture had been commenced, to put down Calvinism, as the truth was called—but Mr. Roby, like a wise man, did not return railing for railing; but rose early, and wrote an excellent pamphlet on *The Satisfaction of Christ*, in which he shewed the necessity of the fact, from reason and from Scripture. The consequence soon was, the lecture was discontinued, and the pamphlet was made useful, not only on the spot, but to a lady in London, who sent him a letter of thanks.—*Clunie's Sermon, pp.* 19, 20.

* Though the interest in Cannon Street was then very low, and the congregation seldom exceeded 150 in number, most having withdrawn to the chapel in Mosley Street, recently erected, he did not hesitate to accept the call, rightly judging that a large sphere of usefulness was opening before him. He accordingly came to Manchester, in September, 1795: and a deputation from the church honourably met him and Mrs. Roby in Bolton, and conducted them to Manchester—the scene of their future labours and joys. Here, with such little variety as the case required, he renewed his evangelical labours and apostolic zeal. Thrice on the Sabbath he preached at home, and once, whenever the weather permitted, in the open air at the New Cross, or where Hanover Street now stands, between the afternoon and evening services, the latter of which he always announced after the sermon. He also established several prayer-meetings in different parts of the town, which proved little nurseries for the church. Thus his active and devoted mind could not satisfy itself with the routine of ordinary duties, while thousands were perishing around; but feeling that he had been called to a station of distinguished labour and high responsibility, he devoted, without reserve, the whole of his energies to its immediate cultivation; and soon evinced, both by his exertions and success, that he would prove an eminent blessing to Manchester, and to the county in general, where his example and influence would soon be recognized as productive of the happiest effects. Thus he was "in labours more abundant," and "taught publicly, and from house to house, testifying" to all "repentance toward God, and faith toward our Lord Jesus Christ." And he laboured not in vain; for "the hand of the Lord was with him, and a great number believed, and turned unto the Lord." Thus his church gradually increased, so that, in a few years, the place became "too straight" for them, and they were compelled, in 1807, to erect the spacious Chapel in Grosvenor Street, where he continued to labour to almost the latest hour of his life. The members of the church increased from a mere handful to about 530, and the congregation to 1200; and from possessing *means* at first very inconsiderable, they gradually rose till, in this respect, they set an example to other churches, not only of liberally ministering to the wants of their faithful pastor, who "sought not theirs but them," but also of almost unexampled liberality in the cause of Christian benevolence—an example which has been felt to the very extremities of the empire.—pp. 20—22.

eulogy, in the description of excellence; and were I to say, that as a man, a Christian, and a minister, in every relation he sustained, whether civil or sacred, Mr. Roby evinced unimpeachable integrity, unaffected benevolence, and most exemplary consistency, while the lovely and unostentatious attraction of eminent piety pervaded his entire character, I should utter only the simple testimony of truth. But a more specific delineation is demanded in this case. He was not an ordinary instance of the power of Christian principles. It was a privilege to have known such a man; and I cannot reflect on the times and scenes that have now passed away for ever, without a deep and affecting sense of my own responsibility, and of the value of the privilege I enjoyed. More than thirty years have elapsed since my first acquaintance with him. I was then a youth; and the anxieties of mind that were felt in reference to the solemn and responsible work of the Christian ministry, led me to the disclosure of those feelings to Mr. Roby, whom, on frequent occasions, it was my happiness to meet. The kind urbanity of his manner, the lovely spirit of gentleness and benignity that marked his temper, the good sense and comprehensive wisdom that distinguished his advice and counsels on every subject, and the unassuming piety and spirituality that formed the basis of all his excellencies, were features of character so visibly impressed, and so uniformly exhibited, that all who knew him, at once recognised the image of his Lord, and were prepared to expect in the life of such a man, "whatever was lovely and of good report." Future intercourse, and the numerous opportunities of ministerial fellowship, which I enjoyed during sixteen years residence in Lancashire, confirmed and deepened the impressions of early life. It is not every Christian, or every Minister, of whom we can say, that the more we know of them, the more we love and esteem them! What deductions we are sometimes compelled to make from the first estimates of character! Such was not the case with this eminent servant of Christ. There was nothing capricious and inexplicable about him—no mysterious reserve—no assumption of superiority—no approach to dogmatism. In his intercourse with his ministerial brethren, he was uniformly kind and sympathising; accessible and gentle, yet maintaining the sweet dignity of the Christian and the Pastor, amidst all that was inviting and attractive in his temper and deportment. It was the influence of these dispositions, regulated by holy principles, and rendered eminently subservient to the promotion of evangelical truth, and spiritual religion, which gave to the pastoral character of Mr. Roby so much legitimate power and effect. Amidst numerous and constant demands on his public services, he forgot not the claims of his flock. He "was gentle among them as a nurse cherisheth her children." They felt that he was "affectionately desirous of them," in reference to all their interests—and knew that if he saw them not as often as they or he might have wished, he was not absent from indolence, or indifference, or self-indulgence, or even the justifiable reason of mental improvement, but because the interests of the cause of Christ engrossed his time—and demanded from *them*, as well as himself, the willing sacrifice of personal wishes and feelings. As a Christian minister, he evinced a wise and liberal economy in the distribution of his

time, and lived for ultimate as well as immediate results. He was surrounded in his church by a most effective deaconship, who, in conjunction with others, were prepared to enter into the public spirit and energetic zeal of their Pastor;—men willing to render all the personal assistance in their power to every department of Christian benevolence; and by whose zealous co-operation the Church in Grosvenor Street Manchester, was led to exhibit that noble exemplification of liberality in the cause of missions, which has tended so powerfully to raise the standard and tone of Christian effort in the promotion of that cause, throughout all the churches of our country.

Mr. Roby's ministry was indeed "a sweet savour of Christ." While he shunned not to declare the whole counsel of God, and every part of divine truth was brought before his people, he exhibited the distinguishing principles of the Gospel in their just prominence and importance. His style of preaching was generally expository and didactic—and his manner, that of dignified conversation. He was eminently serious in his spirit. No one could hear him without the impression that he was listening to a man of God, one who walked with God, and lived to God. His discourses were always most faithful and lucid developments of divine truth; and when argumentation or controversial discussion was requisite, he was "a workman that needed not to be ashamed." He had a perspicacious mind, a sound and discriminating judgment, a just impression of the force of evidence, and a ready perception of all that was weak and illogical in the statements of error or the reasonings of sophistry. He did not possess that order of eloquence which requires the power of originality, and the force of a vivid and impassioned imagination; nor had he that facility and expansion that can at once levy contributions on the actual resources of the mind, and render them easily subservient to its object. He did not, therefore, excel in what required declamation and appeal; and time and preparation were necessary to do justice to his own conceptions in public discourse; but, on the other hand, whatever subject he did undertake to discuss, appeared before his hearers in luminous simplicity and forcible evidence; and hence those who heard him most frequently, formed the highest estimate of his attainments and his powers. He was always the sober expositor of divine truth, a zealous advocate of the doctrines of grace, connecting with them the most faithful inculcations of practical godliness. To the young in his church and congregation, he was assiduously devoted, and his last labours on earth were for their immediate benefit. Thus, like the venerable man for whom this place was erected, and who delivered his last discourse at the May day lecture to the young, our departed friend closed his effective and useful labours in a special service on their behalf.*

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* The service to which Mr. Fletcher alluded, was commenced at Stepney by the Rev. Matthew Mead, on the 1st of May, 1675.

That venerable nonconformist has given the following account of the origin of that annual service, which is continued to the present day.

"In April, 1674, a gentleman, who was till then a stranger to me, came with an earnest request that I would undertake the preaching of a sermon yearly on every *May-day* to the *younger* people. I desired to know his reason, why to them, rather than to others? and why on that day rather than upon any other? He told me that it had often been the

Of Mr. Roby it may be said, with as much justice as of any man I ever knew, or expect to know in this imperfect state, "*He lived not to himself.*" The truth of Christ was the sustaining element *in* which he lived, and the glory of Christ was the sublime object *for* which he lived. His devotion was not the result of impulses and transient excitements. It was not a meteor "that appeareth for a little time, and then vanisheth away," but it was a steady progressive principle; the stream of beneficence and activity was perennial, for it was supplied from a spring of "living water." The splendour was constant as that of the shining light, and ever advancing to its meridian; it has now attained "the perfect day!"

In every department of ministerial labour, Mr. Roby was blessed with success by Him "who alone giveth the increase." His church was one of the largest and most flourishing of the Independent churches in the county, consisting, for some time past, of about five hundred members. The Sabbath school connected with his place, has been for many years greatly honoured in the cause of instruction, and the contributions from the school to the County Union, or Lancashire Home Missionary Society, and the Bible and Missionary Societies, have been striking proofs of its efficiency. The reports of *Manchester* meetings for the support of missions have filled us with surprise and astonishment, and sometimes the effects produced have been ascribed to *excitement*. If by that term be meant temporary impression, as distinct from permanent conviction, it has been an unwarrantable solution of the case. There was nothing in the meetings or the addresses to account for the result. Under a divine blessing, the *true* cause, as far as human agency is concerned, was not the *proximate* cause, but one of a remoter kind. It was the *spirit* of the pastor pervading his flock, and diffusing itself among the members of other congregations, resulting not so much from a single discourse, or a powerful appeal, as from the habitual *tone* and *character* of his ministry; sustained by his own personal devotedness to God. It was not what he *gave*, for he was not rich, but the spirit with which he acted. The extension of the Redeemer's kingdom, and the promotion of the Redeemer's glory were constantly before him; and the God he was enabled so faithfully to serve, honoured him as the instrument of conversion and edification, and as one of the most effective labourers at home in the great cause of true Christianity. His name was "a tower of strength;" his influence was *power* of the purest kind; and it was not gained by stratagem or manœuvring and domination, but by the love and confidence which he excited, and which all that knew him felt to be justified. With the exception of one year's absence, he regularly visited the metropolis during the annual meet-

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grief of his soul to behold the vicious and debauched practices of youth on that day of liberty. And did hope that many might be induced, either by their own inclinations, or the counsels of their parents or masters, rather to spend their time in hearing a sermon, than in drinking and gaming, &c., by which means they might be converted and saved. The design being so honest, and the reason so cogent, I was persuaded to comply with it, and began on the following May-day, and so it has continued ever since; and, I may say, not in any boast, but to the praise of the glory of the grace of God, with great success." Vide *Mead's "Good of early Obedience, &c."* 1683. —*Editors.*

ings in May, till the last year. The increase of such meetings has, of late, rendered selection necessary; for who possesses physical strength to attend them all? But the anniversaries of the principal Institutions he uniformly frequented; and all who knew him, whether in town, or from the country, were sure to see his benignant countenance animated by the scene he witnessed, and expressing the devout satisfaction which they inspired. He was one of the earliest supporters of these Institutions; and like a powerful conductor, he transmitted the fervour and the feelings that pervaded the meetings of the Parent Societies to his own congregation, and the various circles in which he moved. His return from the metropolis was always a source of delight to those who could not be present at the scenes of excitement in London; and the first Sabbath was devoted to a grateful rehearsal of what God had done for his servants and his cause at home and abroad. Thus our venerated friend cherished the flame of Christian zeal; thus he taught his people to "look not on their own things only, but on the things of others." Thus he laid the foundation of that structure of beneficence, which Manchester churches have exhibited, deep, and broad, and enduring, in the inculcation of great principles, and of self-denying duties; and the duration not only of time, but an endless life, will be impregnated with their holy results.

What I have now stated is not to emblazon the memory of a departed pastor, or to give expression to the feelings of personal friendship, but to "glorify God in him," and render a just tribute of grateful homage to that grace which made him what he *was*; which made him what he *is*; and to which the eternity of his service and his thanksgivings will be consecrated. But though we know that He is casting the crown of his glory at the feet of his Lord, and would imitate that self-renouncing spirit of humility and dependance which was his brightest ornament, let us never forget the value of such an illustration of the influence of grace, as was exhibited in this venerated minister. We may well contemplate that excellence by which God was honoured while he was on earth, and in which he will be glorified for ever. For all the virtues that adorned the character of our friend, and all the usefulness and honour resulting from it, must be ascribed solely to the efficacy of divine grace, and the power of those great principles he inculcated. Every excellence he possessed was the fruit of faith, and hope, and holy love. At the foot of the cross, these virtues grew and flourished. There they found their congenial elements, and thence they derived their loveliness and vigour. His was a pure and steady radiance; the breath of calumny sullied it not; or if it did, it soon passed away, leaving it in undiminished glory; but all that lustre was reflected, and not self-derived. He moved in an orbit that was near the source of all light and splendour; he felt the force of a holy attraction; "he was a burning and a shining light;" but the Sun of Righteousness was the source of that light, and "fed its sacred fires;" and now, though removed from this "low diurnal sphere," it is exalted to a higher region, where "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever!"

THE DIVINE AUTHORITY OF SOLOMON'S SONG VINDICATED,

WITH ANSWERS TO SOME OBJECTIONS IN THE NEW EDITION OF DR. J. P. SMITH'S "TESTIMONY TO THE MESSIAH."

To the Editors.—Having had my attention lately directed to a long note (Note A, page 21, vol. I.) in the New Edition of the above excellent and important work, I have perused it with peculiar, but painful, interest; partly from my high respect and esteem for the learned author, and partly from my fears as to the dangerous tendency of the Note itself, to disturb our confidence in the Canon of Holy Scripture. I have waited in hope that some person more qualified, and less reluctant, would take up the subject; but I am persuaded Dr. *Smith* himself is one of the last men who would wish to see his own opinions admitted and adopted in such a case, without the most careful scrutiny and serious examination; and I am sure that, if he knew it, he would commend the sacrifice I make of my personal feelings in attempting to prove that he is *fallible*, and (as I conceive) in this case *mistaken*—a charge which equally lies against the immortal MARTIN LUTHER, who long rejected the Epistle of St. James, simply because he had the misfortune to misunderstand it.

Much has been said by the enemies of Revelation on the licentious style and character of the book in question; and many have not only rejected it, but *branded* it as a monument of Solomon's libidinous love. I am happy to say, however, that this is not the case with Dr. Smith. He considers it as "A pastoral eclogue, or a succession of eclogues, representing, in the vivid colours of the Asiatic rural scenery and artificial decoration, the HONOURABLE LOVES of a young bride and bridegroom, with some other interlocutors." (p. 47.) And in this I am aware, that his opinion is supported by Michaelis, Bishop Percy, and other modern writers of great learning and respectability.

The present writer, who has learned to bow to no authority uninspired on such questions, begs permission to state a different opinion, though with becoming diffidence, and not without an humble prayer that he may be guided into *all* the truth!

What I have to offer, Gentlemen, (in which I shall study brevity as much as possible) may be reduced to the following propositions.—I consider this *book*,

I. As written by *Solomon*. II. As written in the *early* and best part of his life. III. As intentionally *allegorical*. IV. As containing, in fact, but *few figures*, and *no principles*, but what are admitted and asserted by both prophets and apostles. V. As having possessed a *place* in the *sacred Canon* from time immemorial. VI. As having been allegorically interpreted by the most eminent *commentators* from the earliest period to the present time. The answers to objections will be interwoven.

These are the points before us, and in their discussion I hope that I shall not be tempted to use any language at all disrespectful to Dr. S. And should I, in any one instance, misconceive or pervert his meaning, it needs only to be pointed out, to be immediately and properly acknowledged. But to proceed:

I. That this book was written by SOLOMON, I infer, without

hesitation, from its title, or rather from the first verse of the book itself; namely, "The Song of Songs, which is *Solomon's*," or "*by* Solomon;" and I think we can have no more ground to question his being the author of this book, than of the Book of Proverbs, which is ascribed to him in like manner. The author of the first book of Kings, (Chap. iv. 32.) informs us that "his Songs were a thousand and five;" but this seems to be the only one preserved; and that, we may naturally suppose, from its peculiar excellency, which entitled it to be called "The Song of Songs;" and this excellence I consider as arising, not so much from its style and composition, as its mysterious and important subject. Dr. Smith, indeed, conceives that "there are passages in the poem which give a considerable probability to the supposition, that some *other* than Solomon was its author"—such as "the beautiful episode, (Chap. iii. 6—11.) in which the poet describes one of Solomon's queens as carried in a palanquin," and received by the king, who comes out to meet her. It is so usual, however, for the sacred writers to speak in the third person, that I hardly conceive the Doctor can lay much stress on this circumstance; and to have here introduced Solomon as speaking in the first person, would seem contrary to the whole drift and tenor of the composition.

That in Chapter iv. the royal bride and bridegroom are represented as retiring to enjoy the sweeter comforts of rural and domestic life, to me seems in no degree unnatural; especially if, as some commentators suppose, the scene here be laid in "the house of the forest of Lebanon." Royalty, we know, can sometimes indulge in the luxury of a *cottage* and rural scenery. (See 1 Kings vii. 2.)

But whether the bride thus introduced were the daughter of Pharaoh, as has been generally, and I think justly, supposed,* or some distinguished Israelite, as Dr. S. and others conceive, will not, I presume, at all affect the question as to the *author* of the Poem.

II. I proceed to argue, that it was written by Solomon in EARLY LIFE, and long before he was drawn into idolatry. If it was written upon his marriage with Pharaoh's daughter, this will follow of course; and for supposing this I have two reasons:—1st, She is the only one of his wives distinctly named, and was, doubtless, the most illustrious among them, as being the daughter of the king of Egypt. 2d. She seems plainly distinguished and excepted from those that turned away his heart. The passage to which I now refer is 1 Kings xi. 1—4. "Solomon loved many strange (or foreign) women, TOGETHER WITH Pharaoh's daughter." These women are thus enumerated—Moabites, Ammonites, Edomites, Zidonians, Hittites, and Canaanites; but nothing is here said of Egypt, or of

* To this there are two principal objections: 1st, She is called a "rose of Sharon," in Judea, which is supposed to intimate that she was a native of Judea: but I humbly conceive this no more implies that she was born in Sharon, than her being called "a lily of the vallies," proves that she was born in the vallies, which is not alleged. 2d. She is called a "Prince's daughter," and not a King's. The original term (*Nadib*) is, I think, in one instance, applied to the highest dignity, 1 Sam. ii. 8.; but originally, and more frequently, refers rather to dignity of character than birth; (as in Exod. xxxv. 22.) and answers to the Greek term *Euergetes*, or "benefactor," (Luke xxii. 25) and was in that sense actually assumed by one of the subsequent kings of Egypt—Ptolomy *Euergetes*.

Pharaoh's daughter; but "*those* whom he loved TOGETHER WITH" (or beside) her, turned away his heart in his latter days. She, probably, was a *proselyte* to Judaism; and when he was seduced to idolatry, might be as much neglected (if, indeed, she were then living) as the God of Israel himself.—Moreover, among the idolatries with which he is charged, the gods of Egypt are neither named nor hinted at, which may satisfy us, that if she were then living (which is very doubtful) she was no way concerned in his apostacy.

We read, indeed, of "threescore wives and fourscore concubines, and virgins without number," but these cannot be shown to have been in the court of Solomon. I consider it rather as a proverbial phrase, (quite in the eastern style, see Prov. xxx. 15—31.) referring to the splendour of the surrounding courts, among whom, notwithstanding, no one was to be found comparable to Pharaoh's daughter. (So Bishop *Patrick*.) That this was not an enumeration of Solomon's wives is farther probable, from there being more concubines than wives; whereas Solomon's wives were afterwards more than double the number of his concubines.

But if the sixty queens, and eighty concubines were really those of Solomon's harem, this must have been in the *early* part of his reign; for afterwards the sixty queens were more than tenfold multiplied—they were 700! beside 300 concubines: but I have no more idea that King Solomon cohabited with a *thousand* women than that he rode the 40,000 horses for which he provided stables. (1 Kings iv. 26.) The fact is, that being taken so much notice of by foreigners, he acquired an unhappy predilection for every thing foreign; and his foreign wives being (with one exception) idolaters, seduced him into idolatry: but it is well known that eastern princes kept multitudes of women, as well as horses, for state and vain glory. From this rapid increase of Solomon's wives latterly, however, Dr. M. Good calculates that when he wrote this book, supposing this to be the then number of his wives and concubines, he could not be more than 25 or 26 years of age.

III. My next proposition is, that the poem was intended to be ALLEGORICAL, and founded upon principles current through both Testaments. Without this being understood, it is, I conceive, very difficult to account for its introduction into the sacred canon; and still more to suppose that if it had crept in, our Saviour would not have corrected and reproved an error so important.

But what was the general outline of the Allegory? The very learned and judicious Bishop *Lowth*, at the same time as he avows his opinion to be in favour of its divine authority, thus explains the foundation of the Allegory. "In the first place, I confess that by several reasons; by the general authority and consent of both the Jewish and Christian churches, and still more by the nature and analogy of the parabolic style, I feel irresistibly inclined to that side of the question, which considers this poem as an entire Allegory. Those, indeed, who have considered it in a different light, and who have objected against the inconsistency of the imagery, seem to be but little acquainted with the genius of the parabolic diction."

His Lordship then proceeds to state, that the figures here used belong to the class *anthropopathy*, or

the application of human passions and affections to the divine Being. "This figure (he adds) is not in the least productive of obscurity; the nature of it is better understood, than that of most others; and though it is exhibited in a variety of lights, it constantly preserves its native perspicuity. A peculiar people of the posterity of Abraham, was selected by God from among the nations, and he ratified his choice by a solemn covenant. This covenant was founded on reciprocal conditions; on the one part, love, protection, and support; on the other, faith, obedience, and worship, pure and devout. This is that conjugal union between God and his church; that solemn compact so frequently celebrated by almost all the sacred writers under this image. . . . . In this form of expression God is supposed to bear exactly the same relation to the church *as a husband to a wife;* God is represented as the spouse of the church, and the church as the betrothed of God. Thus also . . . . . the piety of the people, their impiety, their idolatry, and rejection, stand in the same relation with respect to the sacred covenant, as chastity, modesty, immodesty, adultery, divorce, with respect to the marriage contract."

The worthy prelate then goes on to give instances from the prophetic writings, of which (for brevity sake) we quote only the following.

"For thy husband is thy Maker,
JEHOVAH, God of hosts, is his name.
For as a young man weddeth a virgin,
So shall thy Restorer wed thee.
And as the bridegroom rejoiceth in his bride,
So shall thy God rejoice in thee."
(Isa. liv. 5; lxii. 5.)

"None of the prophets, however have applied these images with so much boldness and freedom as Ezekiel: . . . particularly in two parables. . . . . (chap. xvi. and xxiii) . . . . If these parables (which are put into the mouth of God himself) be well considered, I am persuaded that the Song of Solomon (which is *in every part chaste and elegant*) will not appear unworthy of the divine sense in which it is usually taken, either in matter or style; or in any degree inferior, either in gravity or purity, to the other remains of the sacred poets. To these instances, I may add the 45th Psalm, which is a sacred Epithalamium, (or Song of Loves) of the allegorical application of which, to the union between God and the church, I do not find that any doubt has hitherto been entertained; though many suspect it, and, we think, not without good reason, to have been produced upon the same occasion, and with the same relation to a real fact, as the Song of Solomon. Neither ought we to omit, that the writers of the *New Testament* have freely admitted the same image in the like allegorical sense with their predecessors, and have consecrated it by their authority."*

IV. I am bold to say that this book, (which I have endeavoured to prove was Solomon's) uses FEW *figures*, and advances NO *principles*, but what are admitted and asserted by both prophets and apostles. The full proof of this assertion would lead us to expound the whole poem; but we will briefly run through the several chapters, and notice the most prominent images and allusions.

Chapter i. The very name of *Solomon* (the peaceable) points to him whom the Scriptures call "our peace"—the "Prince" and "the Lord of peace." (Ephes. ii.

* *Lowth's* Poetry of the Hebrews, Lect. 31.

14, 15; Isa. ix. 6; 2 Thess. iii. 18.)—The characters here introduced are all elsewhere spiritually applied.—God (as we have seen) was the Husband of Israel, and Christ is called "the Bridegroom" of his church. The church is "the Bride, the Lamb's wife;" and our Lord's first disciples are called "friends of the bridegroom, and "children of the bridechamber." Matt. ix. 15; John iii. 29.

The salutation desired, was by no means improper in a Bride, though here generally supposed to be addressed to the Virgins her companions, before the entrance of the Bridegroom. The term "Kiss" is in Scripture used to express an act of submission, allegiance, and even adoration: "Kiss the Son, lest he be angry." Psalm ii. 12. But here it implies reconciliation and conjugal affection; and seems properly to express those tokens of special favour, wherewith the Lord sometimes visits his peculiar people in times of trial and affliction. "I have loved thee (says he) with an everlasting love, and therefore with loving kindness have I drawn thee." (Jer. xxxi. 3.) "As a Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee;" (Isa. lxii. 5.) passages these, which, with many others, I am persuaded Dr. S. himself would not object to apply to eminently pious Christians.

When the love of the Bridegroom is compared to *wine*, and the odour of his name to rich *perfume*, we cannot help recollecting the aphorisms of the same writer elsewhere—"Ointment and perfume rejoice the heart.—A good name is better than precious ointment." Prov. xxvii. 9; Eccles. vii. 1. or the still more analogous language of his royal father to Messiah, "God hath anointed thee with the oil of gladness above thy fellows; all thy garments smell of myrrh, and aloes, and cassia." Ps. xlv. 7, 8.

When the Bride expresses her desire to be *drawn*, or attracted by the love of the bridegroom, we are instantly reminded of God's language by Hosea, (ch. xi. 4.) "I drew them with the cords of a man, with bands of love:" or the promise of our Lord himself "I will draw all men unto me." (John xii. 32.)

When the young bride (ver. 5, 6,) confesses the *darkness* of her complexion, and accounts for it from neglect, nothing can be more natural than to refer it, in a moral sense, to the depravity of her nature, or the defect of her education in an idolatrous country, as Egypt was: nothing more beautiful than her inquiry (ver. 7.) after the good Shepherd of Israel, and her desire to feed among his flock—an image employed not only by several of the prophets, but by our Lord of himself—"I am the good Shepherd." John x. 11.

Again, ver. 9, when the bridegroom, in reply to her own self-humiliating language, compares her to the highly beautiful and richly *decorated* "horses in Pharaoh's chariots," we may remember that the horses of Egypt were once as much admired as those of Arabia have since been; and we know that the Arabians take far more pride in their horses than in their women. Similar language will be found applied to the Jewish Church by the prophet Ezekiel, (chap. xvi. 11—14.) where it will be seen that it is not her *native* beauty that is commended, but "the comeliness" which her Lord had "put upon" her.

(To be concluded in our next.)

PHILALETHES ON AN IMPROVED TRANSLATION OF THE HOLY SCRIPTURES.

To the Editors.—I hail, with yourselves, the welcome fact of excited attention to the question of an amended version of the Bible as expedient. I shall consider myself as not a little favoured of heaven, if my former paper in your journal shall in any degree conduce to "a consummation so devoutly to be wished" as the accomplishment of the work. So important do I deem the subject, that had your late correspondent's opinions respecting its expediency been as opposite to my own as they are generally harmonious, I would have thanked them for entering upon the discussion. To tell you the truth, had no one replied, I believe I should have taken the liberty of being my own respondent; and I frankly own that I purposely left one or two equivocal sentences and expressions to provoke some other writer. And I do most earnestly request the readers of your Magazine not to allow the matter to rest till something valuable *is done* as well as said. Having entered the field, I shall not be the first to quit it without seeing something effected; but should abler men appear on the ground, I will cheerfully leave it, and give my less divided attention to "the sheep" (not a "few") committed to my care "in the wilderness." I am as solicitous as yourselves that "the discussion should not degenerate into minor (much less into angry) debates respecting inadvertent expressions." While, therefore, I am called upon to notice a few things in your correspondent A.'s communication, I intend still to keep the original question chiefly in view in this paper.

If a general conviction can be produced that an amended version of the Bible is wanted, the public expression of such a feeling will, I trust, soon obtain the boon. It was partly to produce such a conviction that my first paper was written. Unfortunately popular prejudice still runs in an opposite direction. And I cannot forbear thinking that Mr. Williams, in the Introduction to his very valuable Cottage Bible, has not acted very judiciously in inserting a long list of celebrated names in support of the vulgar prejudice. Of what advantage can it be, *e. g.* to the cause of scriptural truth, to insert Bishop Lowth's name, accompanied with the following sentence? "The vulgar translation of the Bible—is the best standard of our language." But the question is, Is it the best standard of scriptural truth in our language? Does this not, moreover, amount to almost a misrepresentation of the Bishop, who expressly says, "The expediency grows every day more and more evident, of setting forth the Holy Scriptures, for public use, to better advantage than as they appear in the present English translation. For as to the style and language, it admits but of little improvement; but in respect of *the sense and the accuracy of interpretation, the improvements of which it is capable are great and numberless.*" So, again, Mr. Williams says, "Lord Monboddo declares, 'I hold the English Bible to be the best standard of the English language.'" Surely such declarations as these are of more value to a student of the *English language* than to an inquirer after revealed truth. Dr.

Durell is also quoted by Mr. W. as saying, "it is a closer translation than any that had preceded." Admitting it, I ask is it so correct as many that have succeeded it? Of what value are such declarations to the point in consideration, the *faithfulness* and *accuracy* of the translation? And is not the superficial reader led astray, and are not the fetters of prejudice rivetted more firmly hereby?

I incline to think with Ἑρμηνεύς, that it is vain, as well as improper, on other grounds, to wait for an authorised version. When I used the expression "edition published by authority," I thought of the probability of its more easy and general introduction and use when so sanctioned. I am not one of those persons, however, who pay much deference to the judgments and authority of kings and senators in religious matters. On the contrary, I believe that there would be no difficulty in showing that there are grounds of strong probability that they would be oftener wrong than right in their decisions on such subjects. I would wish the British churches, indeed, to be quite independent of the civil powers, and to "remove from themselves the opprobrium of having so long submitted" to the imposition of a very defective translation of the Scriptures. The dissenting ministers being free men, moreover, and not shackled like the priesthood of the Crown, ought to act in a manner worthy of their principles and condition; and be foremost in this, as well as in every other good work. Our enemies can no longer charge us with disloyalty, without being self-convicted of the most malicious and ungrounded calumny; and it ill becomes us, who have no interest apart from that of truth and holiness, to exhibit any measure of timidity and trimming. Enterprise is the spirit of the age, and who ought, who will exemplify this in works of piety and beneficence if we do not? Ἑρμηνεύς is right in maintaining that the British churches should be *put in possession* of a faithful and accurate version of the Scriptures, even though a limit might exist to its public use. His confidence also in the power of light to dissipate darkness is well founded. The history of Jerome's version is very instructive in this respect. But what limitation is there to the most public use of a new version in our assemblies? The authorised translation is *commanded to be read in churches*, but does the king's mandate extend to *meeting houses?* Certainly not. We are free men! Nothing but popular feeling and opinion, therefore, operates as a barrier amongst us; and attachment to old things, like most other prejudices, is strong just in proportion to the ignorance of the parties. Prudence and conciliatory measures, on the part of ministers, therefore, and information judiciously imparted to the people, will be the proper means to be employed in introducing a new version. It might first occupy inferior ground, be read in the desk, at vestry meetings, in instructing the young, and the like. The writer's own experience has proved that thus it may easily be used, and rendered very attractive. In families, likewise, it would be used by degrees, as its superior perspicuity was discovered. And if the prejudices of the aged caused their continued use of the old, there can be no doubt but the curiosity of the young would soon bring to light the comparative excellencies of the new.

I am as solicitous as A. can be, that the evangelists and apostles should appear neither in the

squalid rags of Arias Montanus, nor the finery and lace of Castalio. Nor would I have such a version as would render a pocket dictionary often necessary to illiterate men. If a dictionary be indispensable to such men, however, (as it sometimes must be in the reading of any respectable book) it is better that they should successfully seek in it for the sense of words in good use, than for others grown obsolete, or not conveying the sense of the sacred writer. It may not be amiss here to observe, that a multitude, of words occur in the authorised version, which are quite unintelligible to the unlearned; a large collection of which may be found in Campbell's 12th Prel. Dissert. As a specimen I mention the following; exorcist, inquisition, constellation, cogitation, propitiation, unction, — extinct, delectable, magnifical, — adjure, frustrate, amerce, consecrated, mollified.

A. does not defend the puerile and mischievous practice of King James's translators in using different words for the same original term in the same connection. But he thinks the practice has the sanction of Campbell. He ought not to have said this without furnishing proof; and I shall take the liberty of believing the contrary until I find evidence of it, of which I am wholly destitute at present.

In Scotland, where the ancient and solemn mode of swearing prevails, the expression, "I have lifted up mine hand unto the Lord," may seem sufficiently indicative of an oath; but it is not so evident to multitudes in England, I fear, as to need no explanation.

If "Elisha's pouring water on the hands of Elijah" be erroneously explained, let A. say what it means. A little less flippancy, and a little more knowledge, will render A.'s communications more valuable. Let him consult Orient. Cust. No. 125.

I ought not to have adduced the word Grecians as "imperfectly translated" merely, but as conveying altogether an erroneous idea to the mere English reader. I offer no defence for the term Grecizers which I quoted from Campbell, and which A. objects to as *new;* but as he objects to Hellenists likewise (which he writes with the *new* orthography, *Helenists)* let him find a more intelligible and accurate representative of Ἑλληνισται.

A. says, he is not sure that in Eph. iv. 27. τῷ διαβόλῳ means *slanderer*. If Schleusner's judgment is of any weight with him, he is requested to consult him under the word. Perhaps A. would read *devil* also in 1 Tim. iii. 6, 7, and 11; 2 Tim. iii. 3; Tit. ii. 3. But before he renders it so in all these places, I would advise him to consult his fair friends. If they have no objection, of course I have not. He says, "I suppose the writer will not translate otherwise, 'Lest Satan get the advantage over you.'" I, in my turn, suppose, that A. refers to 2 Cor. ii. 11. Ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ, which our translators render "lest Satan should get an advantage of us." I certainly should not render σατανᾶς here by *slanderer*, because that is not the sense of the term, but I should unquestionably not leave the word untranslated, as it is in our version, but render it by its just representative, *adversary*, leaving the reader to his own judgment as to what kind of adversary was intended.

With respect to the Hebraisms, discrimination is necessary in a translator. Castalio rejected them

altogether. This was unwise; for as Campbell says, he thereby deprived "his version of those strong signatures which the original bears of the antiquity, the manners, and the character of the age and nation of the writers." On the other hand, a change is often indispensable to a perspicuous enunciation of the sense, to the attainment of which, of course, every thing ought to give way.* Nor does such a change require, "in most places," as A. asserts, "a paraphrastic and consequently feeble expression.

What A. says about "the boldness and rashness" of some critics is undoubtedly true. But does he not know that there are others who dread "conjectural emendations" as much as himself, and whose "innovation," instead of being carried by "rash hands unwarrantable lengths," is conducted by wisdom, supported by learning, and demanded by piety. Surely all innovation is not a crime. If so, all improvement must be so. "There are sufficient reasons," says Campbell, "to justify a change of the words and expressions of even the most respectable predecessors in the business of translating, when there is ground to think that the meaning of the author can be more exactly or more perspicuously rendered, or even when his manner, viz. when the essential qualities of his style, not the sound or etymology of his words, can be more adequately represented."—*Vide Prel. Dissert.* xi. *p.* ii. § 10.

* The chief things to be attended to by every translator, are the three following:—First, to give a just and clear representation of the sense of his original; Secondly, to convey into his version as much of the author's spirit and manner, as the genius of the language which he writes will admit; Thirdly, as far as may be in consistency with the two other ends, to express himself with purity in the language of the version."—*Vide, Campbell, Prel. Dissert.* x. *p.* 1.

But my theology does not please A. any better than my criticism. And here I must observe, that I feel some difficulty in acquitting A. and his compeers of a wilful misapprehension, and a spirit of captiousness. He seems, moreover, to sympathise considerably with those enlightened Christians, who, with equal absurdity and injustice regard the expression of a doubt as to the perfect purity of the received text or translation, as a mark of disaffection to the orthodox faith. From what other cause could he write, concerning me, so injurious a sentence as the following:—"If he has heard whether there be a Holy Ghost, (he will, perhaps, place this reading to account of my ignorance,) he ought, I think, to explain this mistaken sentence." Now I am perfectly willing to explain any sentence, if explanation be called for: but why this wanton style of remark, and waspish attempt to wound? Why should not the lovers of truth pursue their object peaceably, and exercise that brotherly love which believes and hopes the best, until evidence of evil appears? A. seems to discover my heretical opinions, as peeping out in the word *supposed*, (to which he calls particular attention by his italics,) when I am speaking of the "blind veneration" of the ignorant [who know not that the English translation of the Bible is an imperfect performance of uninspired men] for the mere phraseology of the translation which they suppose to be sacred. I thought I had sufficiently guarded against this mistake, by what I had requested the reader to bear in mind before, viz. that as a human performance, the authorized version was entitled to no more veneration than any other made by equally good and competent men. And I now as-

sert, (if A. sets me down as a confirmed heretic, in consequence, let him,) that the vulgar veneration for the obscure and antiquated phraseology of the English Scriptures, is a most mischievous prejudice, productive of immense evil, inasmuch as it diverts attention from sense to sound, and substitutes the recollection of words for the possession of clear conceptions of the truth. And I must say, I fancy I can see the effect of this prejudice in A.'s own crude notions respecting divine illumination. If by this term he means a disposition to study, believe, and obey the truth revealed in the Scriptures; I perfectly agree with him in acknowledging its author to be God. I believe most fully that the truth itself, contained in Scripture, is the instrument of that transformation of human character, which is indispensable to man's salvation. At the same time, I believe as firmly in a previous or concomitant operation of the Spirit of God upon the mind of degenerate man, to excite a serious attention to the truths of the Gospel; to dispose the will and affections to a sincere approbation of them, and effectually to determine the active powers of the soul to the exercise of repentance, belief, and cheerful submission to God. This communication to the mind of a sinner, of a perception of the beauty of holiness, or a taste for spiritual enjoyments, I believe to be the essence of regeneration, and the commencement of a new and spiritual existence. The increasing energy and activity of this new nature, I also believe to depend on the same divine agency, in harmonious concurrence with human effort and rational means. Nor do I think that the operation of divine grace herein is more mysterious than the physical operations of nature, in the several processes of nutrition, growth, and healing. But when A. asserts that "divine illumination is knowledge imparted immediately from heaven to the mind," he asserts what I cannot but think a most fanatical and mischievous notion. And when he adds, that "the words of Scripture cannot be at all understood without the illumination of that Spirit whose office it is to enlighten the minds of men," he opens the door at once to every species of wild enthusiasm, and makes way for the entrance of all those mystical impressions upon the fancy, and unaccountable agitations of the passions, which some deem the effect of an immediate divine operation. I have seen too much of the baneful consequences of this preposterous conceit, not to dread its prevalence. By way of antidote, I would most earnestly recommend the "Natural History of Enthusiasm," while I cite some admirable sentences from Mr. Orme's work on Divine Influence. "The Spirit's influence upon the faculties of the mind, does not impart light, but the capability of using it. If any object that may be seen is not perceived, it must be either from a deficiency of light, or from the weakness of the visual organ. In the one case, you must increase the light, in the other improve the sight. In both cases the object itself remains unaffected, the change takes place in the medium or the organ. All light to man in divine things, must be from without him, and derived from the objective revelation of God. The Spirit's influence upon the soul resembles the operator's on the eye—it does not give light, but the power to behold it. The influence of the Spirit does not produce by itself light, or love, or faith, or hope; but a state of mind from which these effects arise, when it is brought into contact with the word or testimony of

God."—"The design of the written word, which God has given us, is to furnish the suitable means of dealing with reasonable creatures; to supply information on all the great subjects which involve their eternal destiny, to point out the way to him who is the fountain of all good, and to supply texts for the detection of error, and rules for the obedience of faith."

Fearing, Gentlemen, that you will think that I have taken more notice of A.'s remarks than he expected, and occupied more of your pages than is meet, I hasten to subscribe myself,

PHILALETHES.

REVISION OF THE ENGLISH BIBLE.

THE Editors will accept the best thanks of one of their constant readers, for the communication of "*Philalethes.*" The introduction of the subject into the Congregational Magazine, is hailed with peculiar pleasure; for where is the periodical better fitted for its efficient and satisfactory discussion?

Allow me to ask, by whom could the plan of publishing a revised English Bible, be undertaken with so much propriety, as by some of the well-known contributors and friends to this Magazine? We do not, of course, as Congregationalists, want to have a Bible, "by authority," from the King and Parliament; our principles forbid us to approve of such intermeddlings of secular controul with sacred things. Why could there not be an association of literary gentlemen, lay and clerical, for this explicit object? About a dozen would be amply sufficient, as a managing Committee, but there might be many more shares; and though originating with our connexion, there might be some competent men of other denominations requested to co-operate and give their assistance.

On this specific point of improvement, there should be a previous understanding, and in the Congregational they might be severally adjusted; but would it be desirable to go the full length of all those clauses which "Philalethes" has enumerated? I very much doubt whether the public are yet prepared to welcome so radical a reform. Would it not be sufficient to confine the alterations to the *Italic Interpolations*; the amending of the *Punctuation*, and arranging the text into *Paragraphs* and *Sections*, instead of chapters and verses; together with observing the order of *Chronology* throughout the Old Testament, and giving occasional improvements in the phraseology, where delicacy and obsoleteness may require them. Appropriate and comprehensive *Contents*, and an extensive *Alphabetical Index*, would be most valuable accompaniments to the English Bible.

Assured that the plan would be most honourable to the Congregational body, and useful to the best cause, and pledging myself to become a shareholder in such an undertaking,

I remain your's truly,

Μαθητης.

Broughton, Feb. 14, 1830.

ON THE IMPORTANCE OF PUBLIC PRAYER, WITH REGARD TO THE PRESENT STATE OF THE COUNTRY.

To the Editors.—One advantage of the mode of worship adopted in our churches is, that it is capable of a direct and an immediate application to the circumstances of individuals, of our country, and of the world. I am not aware of the degree in which, with regard to the present state of our native land, Congregational Ministers have availed themselves of this advantage. But will you allow me, through the medium of your excellent miscellany, to remind my esteemed brethren of the importance of prominently noticing the present state of the country in their public prayers? Such a topic might, at one time, have borne too much of a party or political aspect, to allow its introduction into our social worship: but that time has passed. Men of all ranks and parties, acknowledge the existence of distress. From the generality, the confession is extorted, if not by the pressure of calamity, by the sight of it, in many and painful forms, all around them. There may be a few favoured spots; but he is a privileged Englishman, who does not see the bulk of the labouring classes subsisting on a miserably scanty pittance; while many who are able and willing to work can find no useful employment for their industry; and while large numbers of the young and healthy are maintained in complete idleness; so that while the ox and the ass have still their appropriate value, man, the most glorious of the divine works, who was created in the image of God, and who is destined to immortality, is regarded as a burden, and, perhaps, as a nuisance. The effect of this state of things on the industry, the economy, on all the personal and social habits of the rising race, are dreadfully pernicious; but its effects on their religious character, (especially where, as on the spot in which this is written, large numbers of unemployed labourers are brought together to do something, which merely bears the name of work,) are mischievous beyond all calculation. Instead of wondering, as many do, that our Bible Societies, our village lectures, and our Sunday schools, are not attended with a greater degree of benefit; the real wonder is, that in the midst of so baneful a counteractive influence, these means are productive of so much benefit; and there is surely a cause for gratitude, that Providence, in the anticipation of the evil, prepared the counteractives. I think, Gentlemen, it is unquestionable, that the Government is not insensible to the distresses of the people, nor indisposed to relieve them. But when I consider the extent of the evil, and the numerous sources of national distress, I should be heartless and hopeless, but for a dependance on a wise and beneficent Providence, a dependance which has, I trust, greatly encouraged me in the petitions, which, when leading the devotions of my flock, I have felt it as a duty to present on behalf of our country. Humbly to solicit a throne of grace on account of the present posture of our affairs, is peculiarly proper, since it cannot be supposed, that national, or, at least, extensively prevalent sins, have no share in national calamities. To refer to one instance, is it not a fact, especially with regard to the agricultural districts, that the poor are now crushing the middle classes, who, for thirty years

preceding, crushed them? But though national guilt may rest more heavily on some, no enlightened mind can plead guiltless as to all share in the general calamity. I do not hear, that there is any probability that the present state of the nation will receive its appropriate notice in the devotions of the Establishment; but whether this be the case or not, let the Protestant Dissenters, in their social worship, discharge their duty to their country. I have referred to public worship, in this communication, not because I deem the subject unsuitable to domestic or to private devotion; all prayers presented in public want an eminent character of sincerity, if they are unaccompanied by similar requests in the family, and in the closet; but because an introduction of petitions for our country, into the social service, may not only prove directly serviceable, they may also lead to the introduction of them into private and family devotion; and because there is a peculiar propriety in the united deprecation of social calamities, and the united request of social blessings. Should these remarks be the means, in any case, of inviting attention to the subject to which they refer, it may prove gratifying to others besides,

Your's very faithfully,

M.

THE IMPORTANCE OF RELIGIOUS EMANCIPATION.

To the Editors.—I have long wished to send for insertion, in the Congregational Magazine, a few papers on the subject at the head of this communication, and have, at length, ventured on the undertaking. If you consider them as worthy of a place in your valuable periodical, their insertion may not be unacceptable to many of your readers. It will be proper, however, that your correspondent should inform your readers, that the substance of his papers has already appeared in his "History of Religious Liberty;" but that the subject is here minutely revised, thrown into a new form, and many important particulars added; by which it may be found far more interesting and useful to all inquirers after truth.

The present age is remarkable for improvement in every branch of useful knowledge. The arts and sciences are cultivated; the knowledge and practice of religion are extended; better principles and kinder feelings are generated; and, while hosts of professing Christians are urging each other forwards in deeds of piety and humanity, commendable emulation and friendly co-operation constitute the signs of the present times. There are doubtless many unhappy exceptions to this favourable statement, yet the truth of the living God, and an improved tone of feeling, have gained so powerful an ascendancy in the minds of the people, and so mighty a conquest over former prejudices, that we may hope the period is not far distant, when all parties will zealously unite to promote "peace on earth and goodwill to men."

A new era has commenced in the progress of Christianity. The beams of Messiah's glory are chasing away the night of cold indifference and slumbering inactivity; and the churches of the

living God, roused to greater zeal and devotion, are becoming conspicuous for light and life, charity and beneficence. The tardy calculation and dull formality of former times are passing away, and the religion of Jesus, we may hope, is triumphing over infidelity and the love of the world. By the progressive accessions of light and truth, the period is, at length, arrived when the various denominations of Christians possess, in a much greater degree, the spirit of their divine Master; and when it is their supreme delight not to obtain personal distinction, or to promote their own party, but to adorn the Gospel, and advance the kingdom of their dear Redeemer.

Every friend of man will rejoice to behold these improvements in the general character of society; yet most persons find it much more easy to acquiesce in the opinions of others, than to form and sustain opinions of their own. Independent thinking, which requires energy and toil, rarely assumes a prominent character, especially on those subjects where its interference is most decidedly beneficial. The love of mental ease has introduced and brought to maturity many pernicious errors; which men have handed down from age to age, perhaps with some trivial alterations or embellishments, but without reducing them to those primitive truths which alone impart value and permanence. The powers of the mind, formed for the noblest purposes, have been debilitated by injurious habits; and, it is painful to add, that truth and error have been confounded among all ranks of society, to the disgrace of religion, and the danger of immortal souls.

It is greatly to be lamented, that the subject now introduced is so little understood, and so rarely appreciated, since it has the highest claim on rational man. Its interesting principles and important tendencies demand the closest attention and scrutiny; and, not shrinking from the most rigid investigation, they always invite the fullest and closest examination, which cannot fail to promote the honour and prosperity of the cause. This will sufficiently justify a calm and impartial consideration of the momentous subject, which we would, with courage and confidence, devoutly and respectfully submit to the highest ruling authorities on earth.

1. The Importance of Religious Emancipation will appear from *the nature of religion.*

To have correct views of that religion which God requires of man, is signally advantageous to a religious profession; but men's misconceptions of the nature of religion occasion the worst of all evils. They may admit, in *theory*, that the preaching of the Gospel is mainly intended to promote the salvation of men, and that faith in the Son of God is the appointed means of attaining this momentous object; but, from the secularity of their notions of Christianity, and the coercive measures they would employ to promote its progress, they not only subvert their own theory, but expose themselves to the most dangerous errors. As human power is ill calculated to enlighten the understanding, to convince the conscience, and to bring the heart into obedience to God; so the religion of Christ is far beyond its direction and controul. The duties of religion, which we owe to God, and the proper disposition to observe them, which we receive from

God, are alike incompatible with the restrictive or compulsive interference of man.

If men assume authority to govern in religion, it may be worthy of inquiry whether they do not act in opposition to the authority of God, by impeding the exercise of our faculties and energies in religious matters; and, if they claim authority to make new laws, and inflict temporal penalties, in the church of God, do they not subvert all ideas of a divine religion? Such a state of things as this cannot possibly exist, without a manifest change of the principles and essentials of Christianity, by new-modelling the religion of Jesus Christ; and when the ruling powers take upon them, by penal enactments, to enforce upon men articles of faith, and forms of worship, do they not usurp that spiritual dominion which the apostles expressly disclaimed and prohibited? If our views of divine truth differ from those of persons invested with power, we cannot consider ourselves under the least obligation to believe their opinions; nor can we hesitate about obeying "God rather than men;" since they assume authority in divine things, without divine warrant.

The admission of any other maxims than these might be attended with the entire subversion of Christianity, by alterations and additions, according to the pleasure of men, till the religion of Jesus became essentially different from the Divine original. In every case when men make laws to enforce the doctrines and duties of religion, they directly or indirectly subvert Christianity, and set up something in its place, more or less like it, as it may happen; but whatever that may be which is substituted, since it rests on the authority of *man*, it cannot, in truth, be called Christianity: therefore, the belief of such doctrines, and the observance of such duties, being made to depend on the authority of man, instead of the authority of God, transforms religion into a human institution.

The nature of faith and religious worship disallows all external coercion, and all worldly government. God has not appointed any of his creatures, in heaven or on earth, to enforce religious truth by penal enactments; he has not nominated any vicegerent to do this for him; he has declared the attempt to be altogether vain—"In *vain* do they worship me, teaching for doctrines the commandments of men." The means which men employ to impose religion are all nefarious: they destroy a sinner to make a saint. Dominion over conscience is that part of God's empire of which he is most jealous, and in which he will have no partner—no delegate—no rival; and any creature assuming this dominion must perform two exploits—usurp the throne, and claim the slave: but the attempt is equally unscriptural, as it is irrational and impracticable. The project never entered the mind of the professor of any science, except that of theology; and, surely, it is high time for theologians to explode so monstrous a delusion.

On questions pertaining to religion, God is the only legislator—the only Judge; and, on such subjects, we cannot owe obedience to any other: to legislate in religion is beyond the cognizance and power of man, and is the exclusive prerogative of Deity. Religion is necessarily and absolutely independent of human power, and a concern between God and souls alone. The efforts of mortals are totally inadequate to rule the hearts of men, to preserve in

them purity of doctrine, to constrain them to "worship God in spirit and in truth." These, and all other points in religion, are beyond the scrutiny and government of mortals. The exercises of faith and worship are the exercises of the soul, over which human authority can have no cognizance whatever; and, since the government of souls belongs absolutely to God only, every attempt to govern them by human enactments, is virtually an attempt to subvert his prerogative, or wrest his authority from him. That authority, which is always fallible, and often sick of its own exertions, is absolutely unable to implant the religion of Jesus Christ in the hearts of the people; therefore, that which is called the established religion, which is prescribed by human authority, and which is enforced by penal statutes, is not the religion of the *Bible*, but the religion of the *State*.

The great truths inculcated in the Gospel, have an immediate respect to our affections, and dispositions, and consciences; but penal enactments are absolutely unable to bring those truths into operation for the government of these intellectual faculties. As no power on earth can inspect and rule the human heart; so it is equally unable to enforce those heavenly truths which pre-eminently concern the heart; and may as soon force men to become rich, or wise, or healthy, as to become religious. If religion exist at all, it must be the subject of personal conviction and individual choice—not of coercion or penal-enactment. No human force whatever can heal the disorders of the mind—can rectify the tendencies of the will—can impart conviction to the conscience—can conquer the heart to the love of God and the faith of Jesus Christ. It is equally impossible for human power to rescue a soul from sin, as it is to save a man from death. Penal sanctions cannot be brought to act upon the conscience; they have no controlling force upon the reason; they attest nothing—they prove nothing; therefore they avail nothing towards making men religious. Human power may as well attempt to veil the sun in the sky, as to control religious sentiment; or attempt to create a world, as to force religion upon man; and it would be equally proper to talk of licensing the light from the sun, or the rain from the clouds, as to talk of licensing the profession of religion, and the worship of Almighty God!

This view of religion fixes its support and promulgation on the primitive foundation. In the first and purest ages, the churches of Christ were total strangers to an alliance with worldly power; and so far were they from needing the least portion of its aid, that Christianity, it is well known, never flourished so much as during the first three centuries, when that power was combined in its destruction. If religion have any influence, it operates on the conscience; and when it is cordially received, it produces unshaken obedience to the civil constitution, and good-will to man. Resting solely on the belief of invisible realities, and having an eternity of bliss in prospect, it can derive no additional weight or solemnity from human sanctions; but will always appear to the greatest advantage, and of the greatest force, when placed on the hallowed ground of Divine authority, remote from the parade of human wisdom and worldly policy. Can it be imagined that those who reject all the ecclesiastical enact-

ments of men, and who receive their religion from Divine revelation, do not feel much more powerful restraints, whether moral, religious, or political, than those who receive their religion from the authority of mortals? Human enactments may debase Christianity, but they cannot improve it; and, being unable to add any thing to its evidence, they can add nothing to its authority, its force, or its excellency.

The religion of Christ is a system of charity and melioration. The Son of God has not commissioned his servants to propagate his doctrine, and extend his cause, by the use of penal force; but by imitating his zeal, his patience, his charity. He has furnished them with no other means of making proselytes to his religion, besides prayer, persuasion, and a pious example; therefore, all coercive measures, and all temptations to secularity are excluded from the Christian code; and all attempts to promote religion by such methods, have a direct tendency to destroy Christianity, and to substitute a worldly system, founded on human policy. To admit that any rulers on earth possess either the authority or the ability of scrutinizing the religion of their subjects, and of punishing them for supposed religious delinquency, would be an admission not only contrary to the clearest fact, and liable to the most extravagant abuse, but openly surrendering the independence of our reason, the dictates of our consciences, the exercises of our souls, and the holy religion which God has given us.

Jesus Christ, whose "kingdom is not of this world," leaves to the rulers of the earth the full enjoyment of their prerogatives, whatever may be their religious profession, or their form of government; and he leaves their subjects in full possession of their religion, their consciences, and their God. Those are his subjects who willingly, and, on conviction, submit to his holy sceptre; but those who refuse his persuasive instructions, he terrifies by the threatenings of future punishments, and not by the denunciations of mortals. How much soever persons may differ on points of theology, or about forms of worship, the Lord of all parties has given them one law, which admits only of one interpretation—"love one another; and all things whatsoever ye would that men should do unto you, do ye even so to them."

Were all denominations sincere in their professions of candour and moderation, they would easily settle the preliminary, *Imposition*; and, this given up, there would be nothing left to dispute; but all ranks and all classes of men would enjoy complete religious emancipation. The principle of imposition has occasioned almost innumerable contentions among different parties—the impious attempt of men prescribing to their fellow men what religious doctrines they shall believe, and in what way alone they shall present their prayers and thanksgivings to the Deity! Let all parties worship God as their consciences direct: but let no party forfeit any thing for such commendable conduct. Theological war is the most futile and expensive contest; but theological peace, on these terms, is the easiest and cheapest acquisition in the world.

All parties will admit that religion is personal property, and matter of voluntary and individual choice, for which every living soul is responsible only at the tribunal of God; and this not only supposes the injustice of all coercive measures to enforce it,

but also shows the importance of religious emancipation. The religion of Jesus Christ cannot be advanced by human force; it addresses every man's conscience; and force cannot reach the conscience; therefore the possibility of promoting it by such methods, is manifestly precluded; and this secures religious emancipation as the indubitable birth-right of every subject of the empire.

To attempt to impose our religion upon other persons, would betray one of the worst characters of man, yet we maintain not only that we possess the indubitable right of choosing, and deciding, and acting for ourselves, on every question where faith and conscience are concerned; but also that our Creator unalterably requires us to claim and exercise this right; we are, therefore, bound by indissoluble obligation to claim an unlicensed use and improvement of those religious advantages with which God has favoured us, and of which we must give a strict account in the day of judgment. To refuse us this claim, would diminish, if not destroy, our accountability to God, or constrain us to stand guilty at his tribunal; and, to deny us complete religious emancipation, would be incompatible with the nature of religion, and subversive of the dearest rights and strongest obligations of rational man; the degradation and enormity of which can be estimated only by the fearful retribution at the bar of God.

(To be continued.)

DR. SOUTHEY AND THE DISSENTERS.

To the Editors.—I sincerely rejoice in common, I doubt not, with many of your readers, that you have at length devoted a few of your pages to an exposure of Dr. Southey, and his too-partial friend in the Quarterly Review. Our best thanks are certainly due to the intelligent author of the pamphlet, so deservedly commended in your last number (p. 209), who has proved himself as superior to his opponents in intellectual power and liberality of feeling, as in the truth and justice of his cause. A better representative of our interests, no one can desire; a more triumphant exposure of the false reasoning and uncandid spirit of our enemies, could not have been given. But when I consider that the Congregational Magazine is the avowed organ of dissent; and that it has never been backward either in the defence of religious liberty in general; or in the maintenance of those principles which are involved in nonconformity, in particular; I cannot but feel that a more prominent place should be given in its pages to this subject, than has yet been conceded to it. The publication of such a work as "Colloquies on the Progress and Prospects of Society," should, in my opinion, have employed the pens of your most talented correspondents; and, till the present month, I have had a feeling of disappointment, not to say vexation, that they have not so bestirred themselves.

When I saw it gravely stated, that "the principle of nonconformity in religion is very generally connected with political discontent"—that the great body of Dissenters "are but half Englishmen at heart; because they acknowledge only one part of the two-fold constitution under which they live, and, consequently, sit loose in their attach-

ment to the other"—that the dissenting interest is about as useful and ornamental to the nation as a wen or tumour is to the body which it diseases and deforms—that even as far as Dissenters have provided religious instruction for a population which had outgrown the regular supply, they "have done evil by the very prevention of good; because they thereby delayed the only regular and convenient remedy"—that "they have been long ashamed of those fanatical objections to the Established Church, which were the original grounds of their separation"—and that an explanation of their increase is to be found "in temporal considerations, and not in the perversities, freaks, and infirmities of crooked, crazy, and queasy consciences"—when I met with such statements as these, and remembered that they were made by an author whose productions are usually read, and had been echoed and lauded by one of our most popular literary journals—I was compelled to ask, Where are our censors of the press—the editors and correspondents of our liberal periodicals—that they should suffer such gross misrepresentations, such wilful libels as these, to pass unrebuked? For myself, I never so earnestly coveted the pen of the scribe, as on the present occasion, that I might at least call on others, whose abilities are adequate to the task, to defend a cause so worthy of their best energies, and, in this instance, so ungenerously and ferociously assailed.

At the same time, however, it must be acknowledged, no extraordinary sagacity is requisite to detect the fallacies of such a writer. The chief difficulty arises from their number, which is such as to impose a task of superabundant labour on those who undertake their exposure. If I might be allowed to trespass a few moments on the attention of your readers on this subject, I should feel inclined to reply to the above charges, not in *detail*, but in the *mass;* and this I would do by assuring Dr. Southey, that whatever may be the fact *within* the pale of his church, *without* it, there is such a thing as CONSCIENCE; and that with us, the authority of this mysterious power is paramount and supreme. We know nothing of "crooked, crazy, or queasy consciences." Our philosophy supplies us with no such distinctions; our vocabulary with no such terms. We have been simple enough to receive our views on this subject from the statements of Scripture; and we have there met with no encouragement either to ridicule the consciences of others, or to rebel against our own. It is truly an ominous circumstance that this champion of Church Establishments should have allowed himself to speak in such scornful terms of that moral light within us, which almost all men have agreed to reverence: and that his impiety in this respect was not checked, even by the august presence of a disembodied spirit, which he had summoned from its invisible resting place to share the responsibility of his opinions. An uncharitable individual might be tempted to regard this fact in an unfavourable light, and to suppose that the laureate's ill-fortune had thrown him more into the society of evil consciences than of good ones. But be this as it may: I return to my position, that Dissenters have a conscience; and that this fact is sufficient to explain every peculiarity in their history. If this *slight* circumstance had occurred to Dr. Southey, he would, doubtless, have paused ere he had given utterance to such foul calumnies as are published in his "Colloquies."

He might, for example, have perceived, that there is no such necessary connexion as he imagines between nonconformity in religion and political discontent: but that in fact, paradoxical as it may seem, we may love the State the better, and adhere to it the more firmly, for renouncing our allegiance to the Church. For why have we renounced such allegiance? simply because we deemed its authority unscriptural and unchristian: and why do we adhere to the State? simply because the Supreme Lawgiver has commanded us, in all matters of civil policy, to be in subjection to the powers that be. To maintain, therefore, that, *because* we acknowledge only one part of the two-fold constitution, we sit loose in our attachment to the other, is about the same thing as to say, that loyalty is destroyed by religion: that our attachment to the State is worthless, because it is conscientious; that our prayers for the king's person are profane, because they are unprescribed by a national liturgy, and unremunerated from a national exchequer. If danger is to be apprehended (and Dr. Southey predicts its approach, if not with serenity, at least with the confidence of prophetical inspiration,) it is to be apprehended, not from those who when they submit to the laws, submit for the Lord's sake, but from those who can rise to no principle higher than expediency, and to no motive better than convenience.

Moreover, had this author given the dissenters credit for a conscience, his views might have been somewhat modified on the question of their utility to the State. At least, he would not have introduced the spirit of Sir Thomas More, with his "unsavoury" and anti-celestial speech about wens and tumours: for it will surely not be maintained that he who possesses a conscience himself, and who endeavours to promote its healthful exercise in others, is, on that account, a disease and deformity in the body politic. But then it seems we have been guilty of forestalling the church: for while the heads of clergy were slumbering on their comfortable benefices, regardless of an overgrown population destitute of religious knowledge, the dissenting ministers stepped in, and "supplied the want of other religious instructors, and so supplying it, delayed the only regular and convenient remedy; and thus evil was done by the very prevention of good." This, it must be allowed, is a serious charge; but the principle of conscience may, perhaps, help us here too. The conclusion to which we are conducted is this—that the heads of the clergy had a sleepy and indolent conscience, while the dissenting ministers were troubled, and troubled others, with a wakeful and active one. They had the presumption to save the people who were perishing for lack of knowledge. In the guilty compassion of their hearts, they pitied and healed those who were left by the regular, and authorised, and canonical practitioners, first to spread a mortal contagion around them, and then to find a guilty and unblessed grave! And in extenuation of this premature and irregular benevolence, they have only this to allege, that what they did was in the integrity of their hearts!

We come now to the *reasons* of dissent, and the *causes* of its acknowledged increase. With this subject Dr. Southey takes all the licence of a poet: he *disposes* of those facts which are inconvenient to him; and *creates* or *imagines* others, to supply their place: and, of course, by this two-fold process, he makes out a clear case,

without any help from the conscientious principle. He communicates—or, rather, he deputes the martyred Chancellor to communicate—an important piece of intelligence, that we have long been ashamed of those fanatical objections to the Established Church, which were the original grounds of our separation; but then, not to leave us in the dark as to what those grounds are, he talks of the cassock, the liturgy, and Christmas day, carefully avoiding to come in contact with those more serious grievances which were the real grounds of separation originally, and which continue to the present day; and, I may add, of which the dissenters will never be ashamed, till they become unworthy of their name, and of their proscribed, but noble ancestry. On the same principle, and with the same determination to acknowledge nothing but what is secular and sordid, he attempts to explain the *increase* of dissent: it arises, it seems, from *temporal considerations*. This is admirable: the poet-laureate here surpasses himself. Every one acquainted with his former works, would commence the perusal of this with large expectations: they would open their mouths wide, without any misgiving as to having them well filled with the original and the marvellous: but no one could have expected this. *Men in their senses becoming dissenters from worldly considerations!!*

Such a discovery, no doubt, surprised the ghost even of Sir Thomas More: but, like most other profound things—what can be plainer when it is once suggested to us? The members of the Established are among the most disinterested of mortals: for they only pay tithes; moreover, the loaves and fishes are entirely at their disposal: and all the avenues to honour and emolument stand open before them. Doubtless, therefore, the members of the Established Church are the most disinterested and conscientious of men; for what temptation have they to be otherwise? But dissenters, on the other hand, forsake this well-furnished table of the State; and forsake it too with a full conviction that without partaking of its luxuries, they must contribute their full share towards its expenses: *therefore* they are dissenters from worldly considerations! Besides paying tithes, they incur the voluntary burden of supporting their own ministry, and, besides building and repairing churches, which they are compelled to do, they build and repair meeting-houses, which they choose to do; *therefore*, they are dissenters from worldly considerations! They cannot be indifferent to the good-will of their fellow-citizens; nevertheless, by attaching themselves to one of the merely *tolerated* sects, they load themselves with obloquy and suspicion; consenting to be regarded, by such men as Dr. Southey, as a sort of nuisance, an offensive and disgusting excrescence, which is allowed to remain only because it might be dangerous to attempt its excision: *therefore* they are dissenters from worldly considerations. This reasoning may not be conclusive in the estimation of all men; but it is on that very account the more sublime, the more imaginative, the more poetical, and, consequently, the more in keeping with the mind of Dr. Southey. Some *vulgar* people, perhaps, would prefer explaining all the above moral phenomena by a reference to conscience.

I cannot conclude this paper without expressing my deep regret that Dr. Southey should have felt himself called upon to publish to the world, such illiberal sentiments

as those on which I have remarked —sentiments so unworthy of himself, and so unworthy of the age in which we live. It is affecting to perceive his extended acquaintance with *books*, producing no ameliorating effect on his temper towards *men*. It humbles our common nature, in our estimation, to find so capacious a head in conjunction with so contracted a heart; and to observe that while he describes the *progress of society*, he remains *stationary* himself; belonging rather to the bygone periods with which his antiquarian studies acquaint him, than to the age with which he is contemporary, and on which he is fitted to exert so considerable an influence. The fact is, on these subjects prejudice has perverted his mind; the incense he has so profusely offered to the god of his own idolatry, has bewildered his senses; and in this state of moral delirium, he mistakes the fictions of his own disordered imagination, for the realities of truth. Such a mind is of course proof against all the shafts both of argument and expostulation; but still the *public* should be disabused; and the cause of scriptural religion may probably be served, even by such misrepresentations, if some of your numerous contributors would only take occasion from them to tell the world what nonconformity really is. If Robert Southey, Esq. LL.D. Poet-Laureate to his Majesty, and Honorary Member of some dozen Literary and Philosophical Societies, is so much in the dark on this subject; the inference is, that other and more humble individuals may require illumination also.

J. G.

ON MR. W. WILSON'S COMMUNICATION RELATIVE TO HIS HISTORY OF THE DISSENTING CHURCHES.

To the Editors.—I read with great pleasure Mr. Walter Wilson's communications, relative to his History of the Dissenting Churches, and the more so as his sentiments relative to the present state of the dissenters, nearly coincide with my own. I think it quite unquestionable, that "the real dissenter is held responsible for the vagaries" (and it might have been added the crimes) "of every one who chooses to take shelter under the Act of Toleration." Collectively considered, *bonâ fide* dissent has no visible existence in this country. It is a remarkable fact, that while the Quakers and the Moravians have, during the last few years, risen considerably in public estimation, no class of the original nonconformists, though the representatives of men who once maintained a paramount influence in this country, exact the homage from public opinion, which, at the accession of George the Third, was cheerfully conceded to the great body of the dissenters, under the name of the Presbyterians; a circumstance which is the more remarkable, as the general progress of liberality has occasioned the concession of some rights to the modern dissenters, which were denied to their more consistent, and, consequently, more respected predecessors.

Mr. Wilson has assigned some causes, which have operated in the deterioration of the quality, during the growth of the quantity of dissent. Without thinking (as I am sure Mr. W. does not) that *every* uninstructed preacher is a

"half-witted mechanic, who has mistaken his path in life," and with a full persuasion that many preachers of this class are eminently holy and useful, I do think that the conduct of the dissenters, in neglecting their ancient and (referring to the earlier stages of their history) their *divinely sanctioned* plan of devoting their children to the ministry, and of furnishing them, in such a view, with suitable elementary instruction, is highly detrimental to our cause, and so far as it is the result of secularity of mind, highly offensive to God. The practice has been abused; but that is merely the common fate of every thing with which imperfect creatures have to do. But on this subject, as well as on others, some modern dissenters content themselves with uttering a few flippant phrases, which they have learned from other denominations, and the propriety of which they have never troubled themselves to investigate.

But I am forgetting what was intended to be the principal subject of this communication. Mr. Wilson recommends "the revival of his work in an abridged form, so as to preserve all the facts, and to bring the whole, with the additional matter, within the compass of two volumes." If I understand the proposal, it contemplates a curtailing of the unpublished as well as of the published materials. If this be intended, I beg leave to ask, whether it is likely that more purchasers will be found for the two abridged volumes, than might be found for the unpublished materials, if given to the public with no compression but such as maturity of judgment and of taste may suggest? May it not be supposed that all the possessors of the former volumes would gladly enrich their libraries, by placing in them the stores which are now locked up in Mr. Wilson's secretaire? And are there many, besides, who would concern themselves about a work on such a topic. But while I throw out these queries, on a subject with regard to which I have no means of forming a judgment, there is one passage in Mr. W.'s letter to which I would invite the attention of your readers. Mr. Wilson says, "although, after the lapse of twenty years, the edition (of the History) is exhausted, yet I have been a loser by it of many hundred pounds, independently of the time, labour, and expense that were consumed in collecting the materials." Now will it not be a disgrace to the dissenters, if Mr. Wilson is allowed to remain with this loss unimbursed? a loss incurred by a laborious and useful consecration of a large portion of his life to the promotion of their cause. I therefore beg to suggest whether SOMETHING cannot be done towards wiping out *so foul a blot* by a spirited effort to publish by subscription the remaining MSS.

M.

ON THE NECESSITY OF A GENERAL UNION OF CONGREGATIONAL MINISTERS.

To the Editors.—Can no plan be devised by Congregationalists to *unite* the scattered parts and energies of our numerous and increasing denomination? Can no method be adopted, by which a real and *ostensible union* may exist, and prove to our adversaries, that our *unity* in faith and practice, is more than a name? Can no plan of

amalgamation be proposed, which, while, it never for a moment affected the independency of our churches, would produce, among others, the following practical results? A better acquaintance with our denomination, in all parts of England; a greater sympathy with weak or destitute churches; assistance to those who need it, and some general plan for aiding the building of chapels, without the evil of debts, and the nuisance of begging by *Preachers of the Gospel!* There is another result, which should be especially aimed at in such a general association; and that is, the wider extension of our principles, by a united effort on the part of the whole denomination, by means of some plan likely to interest all, or most of our churches.

Let us learn from others. This combined movement on the part of other denominations is now making. I live in the vicinity of a Roman Catholic College, and the efforts made by its supporters to spread error are great, united, and persevering. The Clergy, also, of the Endowed Church, see the necessity of *unity* in action, as well as of uniformity in an outward ritual. The evangelical, and the anti-evangelical, have taken the alarm, and are trying, in every possible way, to stop the "progress of dissent." Bribes of various kinds are offered to the children, to tempt them to desert our Sunday Schools—Bonnets, Tippets, Bibles and Prayer Books, are profusely distributed. Well, let it be so; though we should be better pleased to see some additional inducements, such as gratuitous and pious teachers, and a more scriptural manual than the Church Catechism.

Were these movements confined to one locality, I should not consider the matter worthy of notice; but there is a strong excitement, a general movement, a powerful impulse, given to all denominations. The events of the last two years may partly account for this. The state of things is evidently providential. Let not our denomination be the last in the race of combined and extensive movements.

But how is this union to be found? I am anxious that some of your correspondents should answer the question. That it may be done, without infringing in the smallest degree on our independency, I believe; that it would greatly enlarge our borders, and spread more widely correct views of the kingdom of Christ, I have no doubt.

We are strong, though disjointed; what would our strength be, if formed into one phalanx of scriptural churches, zealous ministers, devoted laymen; and united by the bonds of a common faith, and advocating those great principles, which are intimately connected with the existence and diffusion of civil and religious liberty throughout the world.

Some years ago, I called the attention of my brethren to this subject, in your Magazine; since then, some of the difficulties have been removed. The times seem favourable. We know each other well enough to cherish kindly feelings; and I have little doubt that an increase of knowledge respecting each other, would increase Christian love, and friendly co-operation in the cause of Christ. Already we have, in a remarkable degree, the *unity* of the Spirit, without Creeds, Confessions, or Acts of Parliament. What is wanted is the improvement of this unity, in seeking to convert the world. The month of May brings many of the choice spirits to London, both lay and clerical. Could

not a meeting be held, and the subject discussed. This at least could injure no one. I hope something may be done to remove a reproach often cast against us, that we are, after all, "only a rope of sand."

I remain, yours, &c.
A COUNTRY MINISTER.

POETRY.

THE DROUGHT.

"And there was a sore famine in Samaria."
1 Kings, chap. xviii. ver. 2. 41—45.

A FEARFUL drought, o'er Israel's land, prevail'd in Ahab's reign,
And mournful was the cry of want, that fill'd Samaria's plain;
Gaunt hunger, famine, wildly strode, through all that guilty land,
While ev'ry visage bore the marks of an avenging hand.

Idols to Baal had rais'd the curse, these strew'd each shady grove,
While scarce an altar rear'd its head to Israel's God above:
A night of dark idolatry, sat shrouded, spell bound there,
Whose clay-cold form, inanimate, the spirit did not share.

Nor vallies yielded their increase, nor flow'd the mountain stream,
Nor sweet meand'ring, murm'ring rill, lull'd poet's fairy dream;
No sound of joyous revelry, with smiling plenty crown'd,
But feeble cries of wasting want were heard that region round.

They thus had perish'd, worshippers of idol wood, and stone,
Yet, though provok'd, the living God still claim'd them for his own;
The prophet of the Lord was sent, to succour their distress,
His love and pity still to show, and yearning tenderness.

On Carmel's lofty, sacred mount, Elijah prophet stood,
And o'er the sickly landscape gazed, in sad and thoughtful mood;
Then prostrate on the parched ground, he bow'd his head in prayer,
A suppliant at the throne of grace, for God, e'en God was there.

Then up he rose, the man of God, from off his bended knee,
And strait unto his servant said, 'Go, look toward the sea!'
'I've look'd, (the prophet's servant cries,) but nothing can descry,
Save an unbounded heav'n above, a clear and cloudless sky!"

'Go, look again, (Elijah cries,) yet seven times look again,
And see if aught is on the sky, or aught upon the main!'
'Prophet, behold, this seventh time, uprising from the sea,
A cloud, not larger than a span, a little cloud, I see!'

'Go, get thee down, to Ahab speed, and bid him hasten on;
Go, ere his chariot wheels be stayed, delay not, but begone;
For on the breeze I hear a sound, a sound of mighty rain,
Which erst on Israel's land will pour, and flood Samaria's plain!'

Thus spake the holy man of God, when sudden clouds o'ercast,
And threw their dark'ning masses o'er, as swift they glided past:
And darker grew th' horizon round, and blacker frown'd the sky,
When rain, reviving rain, came down, on vale and mountain high.

The gurgling rills gush'd freely forth, and burst their secret way,
The vallies smil'd, while on the ear came bards enraptur'd lay;
Plenty, with gladsome, cheerful face, went smiling through the land,
And Israel had again to praise, an *all delit'ring hand*.

January, 1830. J. S. H.

REVIEW OF BOOKS.

A Memoir of the Rev. A. Waugh, D. D. By the Rev. James Hay, M. A. And the Rev. Henry Belfrage, D. D. With a Portrait. London. Hamilton and Adams. 14s.

THE scenes and associations of Dr. Waugh's early life, throw much light upon his subsequent character. He was a descendant of the covenanters, and brought up amidst their graves, before their mantle, or their spirit, had begun to fade away. Hence, their memory was to him, through life, like a second conscience, sprinkled with the blood of their martyrdom. It was the twilight of their glory, as much as the clearness of the northern heavens, which enshrined, to him, the mountains and moors of his native land. In like manner, "Caldron-brae," and "Stitchell-brae," were associated in his mind, as Bethel in the mind of Jacob, or the bush of the Midian wilderness, in the mind of Moses, with high and holy recollections of the divine presence. It was not merely, nor chiefly, as lofty or lovely braes, that they inspired him whenever he spoke of them; but as seats of communion with God and the Lamb. On Caldron-brae, his parents had walked with God. On Stitchell-brae, he had united with them in the sacramental commemoration of the great atonement. These were the cords which bound his soul to the blue hills of the north, as to "the horns of the altar." This fact is beautifully illustrated by the following passage of the Memoir, from the pen of one of his sons. He was wont "to escape, in imagination, to Scotland, and to solace himself, after his ministerial labours on the Sabbath, by talking, especially, of the celebration of the Lord's Supper," on the mountains.

"'In a softened mood,' he would say, in his old age, and when much exhausted, 'I shall never again break the bread of life to my countrymen in my own land, nor myself commemorate there the Saviour's dying love. O the solemnity of those tent-preachings!' 'But, father, some of us would say, you would still make an effort to go to Stitchell-brae.' 'To Stitchell-brae!' his eyes kindling, and his soul lighting up with hallowed enthusiasm, 'to Stitchell-brae! ay would I! I should rejoice to preach again from that tent at its base, and to see the hundreds of God's redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them. It was a scene on which God's eye might love to look. Such sermons, such prayers! none such to be heard now-a-days. What are your cathedrals, and your choirs, and your organs? God laid the foundations of our temple on the pillars of the earth; our floor was nature's verdant carpet; our canopy was the vaulted sky, the heaven in which the Creator dwells. Perhaps, the tune Martyrs! 'martyrs' sung on Stitchell-brae, might arrest an angel on an errand of mercy, and would afford him more delight than a' the chanting, and a' the music, and a' the organs, in a' the cathedrals o' Europe.'"

Thus was Dr. Waugh's nationality one of the forms of his piety. It was indulged from holy feelings, and for holy purposes. It was also one of "the weapons of his warfare," as a minister; and, as he used it, "not carnal." He acquainted himself with every trait and tradition of Scotland, that he might win Scotchmen. To the highlanders, he became a highlandman; and to the lowlanders, a lowlandman; and to the borderers, a borderman, that he might gain some.

"The highlanders he would arouse

with the stern and striking imagery of the torrents, lakes, craggy cliffs, and lonely heaths of their mountain land; and that not in the vague terms of general allusion, but by calling up the hills, and glens, and streams, by name, before them—Ben-Lomond, Ben-Nevis, Glengarry, the Spey, the Tay, &c. To the hearts of the lowlanders he would appeal with softer pastoral recollections of Teviotdale or Lammermuir, of Cheviot or Pentland Hills, of Nithsdale or Stitchell-brae. To the English borderers he would recall the field of Flodden, the Till, Otterburn, the feudal days of Percy and Douglas."—p. 186.

The following remark is delightful.

"They felt it of importance that their brae or burn should be known to their minister; and wondered that he should be able to describe it with a fidelity so correct, and to enter into their feelings with all the enthusiasm of a companion of their youth."

Those who understand human nature, and have studied the *forms* of revealed instruction, will see as much piety as philosophy in all this. And those who see neither in it, should say nothing about, if they value their own credit; for thus the prophets spoke "as they were moved by the Holy Ghost."

Dr. Waugh's rich and sanctified imagination is almost proverbial. Specimens of its splendour abound in the Memoir, and especially in the Appendix. Some of the "Pulpit Recollections" in the latter, did not at all require the apology by which they are introduced. They are not what the excellent biographers suppose—"memoranda, hastily taken;" nor is their style more "abrupt or unfinished" than the original. Some of them were from the author's pen. We deem it right to correct this mistake, because we know who furnished what we refer to.

It may not be improper here to advert to a remark, which many of our readers have heard, on the subject of Dr. Waugh's eloquence—that his finest passages were often repeated, almost without variation; and that, on great public occasions, he concentrated in one dazzling orb, the whole sum of his best ideas and images. There is much truth in this; and, withal, more compliment to his head and heart, than the authors and repeaters of the remark intended, or are aware of. It certainly was not from any lack of creative power, that Dr. Waugh confined himself to a limited (limited!) range of figures. Had he been but the half as intent on producing such images, as such hearers evidently were on finding them, it would have been a reflection upon his good sense. He had a higher object than to dazzle; and that object was *most* before him, when he dazzled most. He was not figurative for the sake of figures, but that truth might have the force of truth; and, accordingly, when he found out a sufficiency for this holy purpose, he showed the singleness of his heart in confining himself to them. Besides, his imagery was chiefly drawn from the eternal forms of natural beauty and sublimity; and, therefore, could never tire those who had taste to enjoy the originals. His sameness, in this respect, was just the sameness of NATURE!

But we must hasten on. Our readers will be delighted with this memoir—it is so wise, so beautiful, and complete. It might have been written by the guardian angel of our venerable friend; it is so true to nature and fact. And for nothing do we prize it more, than for its irresistible, but *undesigned*, tendency to fill the mind with the question, "What was the real secret of Dr. Waugh's sweet and mighty influence?" His biogra-

phers have wisely left their memoir to suggest this question, by its own general character. And it does so at every step. It contains also much of the true answer to the inquiry. It does not, however, furnish a full, nor a formal answer. Indeed, that could hardly be given on the other side of the Tweed. There, more than anywhere, his high devotional character would be understood and appreciated. There, as much as anywhere, his wisdom and wit, his patriotism and benevolence, his genius and enthusiasm, would be comprehended. But neither there, nor here, is the real secret of Dr. Waugh's influence, generally understood. Too much of it cannot be ascribed to his *devotional* character; and, by that, we do not mean, at all, what distinguished his public prayers from those other ministers, who pray in the Spirit; the question is, what made him so prayerful? His devotional spirit was the chief charm of his character; but, what raised and sustained it, as a moral power over all hearts? Many men are as sincere, and fervent, and even as frequent in communion with God, as Dr. Waugh was; but, in their case, its influence does not tell widely. The fact is, he was entirely and intensely consecrated to the cause of God and man. In it, he "lived and moved, and had his being." All his interests and happiness were identified with it; and all his powers absorbed in it. For him "to live, was Christ; nothing but Christ; and Christ he recognized in every thing that had any bearing upon human welfare. This *public spirit* was the "fine element," in which all his powers breathed, and burned, and matured. In his house he was the representative of all his family; in his pulpit, of all his flock; on the platform, of all mankind; every where lost in others! No man could ever suppose that Dr. Waugh was a *professional* pleader in the cause of religion and humanity; or that he felt as if he were conferring a favour upon that cause by his advocacy. All saw that the good old man could not be happy apart from that cause; and felt that he had nothing else to keep him out of heaven, but the glory of God, and the good of man. In this lay the secret of his influence: he was not his own centre.

Well might his daughter, in her fine sketch of him, say

"I never saw him so thoroughly happy as when he had succeeded in relieving the distressed: '*Blessed* is he that considereth the poor;' and surely he used to appear as having a foretaste of glory. The poor man himself, though the joy of a wife and hungry children might be added to his cup, was not, I am confident, so happy as my father. I have seen him call us all to kneel around the throne, and praise God for his goodness to some poor family. But the loveliest feature in these scenes was, that he never saw himself in them. So complete was this abstraction, that *we* saw only the goodness of God, and the joy of the poor man. It was not till the first glow had gone by that we recollected, with honest pride and sacred emulation, the agent employed. His modesty was genuine, and could never be misunderstood. 'I applied to that *excellent* man, to whom I never applied in vain,' was given at these times with an emphasis that left the impression of our admiration just where he meant it.

"Such was his devotedness to the poor, that no personal interest could make him swerve from their service; in illustration of which I may tell you the following circumstance:—One of my brothers was applying for a public situation, which would have been of very great importance to him, and which it was thought the interest of Mr. Wilberforce could have secured; and, of course, as my father had been long honoured with the friendship of that excellent man, we urged exceedingly that he should apply to him. But he decidedly refused, and on this ground;—'That good man is one of the props that God hath put in my way for the support of my poor widows and orphans, and I *dare* not, for their sakes, risk the shaking of his faith

in the *singleness* of my appeals.'"—pp. 476, 477.

The following testimony, from the pen of Dr. Philip, will absolve Dr. Waugh from all suspicion of verging towards passive obedience, in his politics, when great interests were involved.

"'The calm benevolence of his temper,' says Dr. Philip, 'together with the ideas he entertained of the ministerial character, made him afraid of any thing like what is usually designated politics; but he was too ardent a lover of mankind to be indifferent to their civil rights, or to any great question which involved the liberties of his country, or the amelioration of the condition of any portion of the human race. On this subject, the following illustration, which came under my own observation, will suffice to show that where great principles were concerned, his characteristic forbearance had its just limits:—

"'On my arrival from South Africa in 1826, I found several of my friends, who were partly ignorant of the nature of the struggle in which I had been engaged, under great apprehensions on my account; and my friend Dr Waugh was of the number. At our first interview, after that affectionate welcome which I always received from him, having in an incidental manner discovered his fears respecting the course I had taken, (and it was more in his look than in what he said), I remarked, 'We shall not now enter on this subject; but I am coming to see you, (mentioning a day for the purpose,) when every thing shall be explained.' When the *éclaircissement* took place, we were seated in his study His attention was rivetted from the commencement of my narrative, and he never once interrupted me during the whole of my details; but I could easily perceive from his expressive countenance that he comprehended me as I proceeded in my statement, that the subject in its true bearings was perfectly new to him, and that I had opened to him a new leaf in the history of human depravity, which filled him with commiseration for the oppressed, and virtuous indignation against their oppressors. At length, toward the close of the recital, rising from his seat, very much agitated, he laid his hand on my shoulder, and remarked, in his familiar and impressive style, with a tone of solemn earnestness, and with an elevation of voice I had never discovered in him before, (for there was generally a softness in his most solemn moments which sustained the mind under an appearance of unmixed awe):—'My friend, you will never die in peace—I would not have the horror of your death-bed for a thousand worlds—if you do not make known these things to the public!'"—pp. 304—306

His character, as a Director of the Missionary Society, is ably analysed and embodied, by a pen that can hardly be mistaken. Who wears this mantle, and breathes this spirit, at the Board now?

"He was greatly disposed to countenance every proposition which contemplated the legitimate comfort of the missionary, whether in his native country, or after his arrival upon the heathen shores. Invariably did he strive to preserve a tender link of attachment between the directors and all their agents. Highly did he estimate the claims of the missionary office; and he was ever anxious to secure for it all the honour and all the accommodation to which it was entitled. He could not endure to hear any thing said that tended to detract from that spiritual dignity with which Christ has invested it. He wished all the servants of the Society to go forth under the high and sacred feeling that they were the ministers of the Lord Jesus, patronised by their attached brethren and equals. 'Let not,' he would often say, 'the poor lads be cowed; for who ever knew a cowed man do any good in this world?' Of their personal, domestic, and ministerial equipment he was most tenderly careful; and always deeply regretted that the funds of the Society compelled the missionaries, generally, to leave their country with such a scanty supply of useful books. In all cases he was a friend to liberal measures; and he had an undisputed right to be so, for the spirit of British benevolence had generously responded to his manly and eloquent appeals.

"The fund recently established for the benefit of the widows of missionaries had his most determined support. He did not look upon the establishment of such a fund in the light of a *well-timed charity;* but maintained, often with ardour, that it was *a positive act of justice* to those men who had sacrificed their all for the good of souls, and whose widows and orphans were, therefore, the real property of the Society, and had an undoubted claim upon its support. He lamented, to the hour of his death, that the income of the widows' fund was so utterly inadequate; and did not fail,

whenever he advocated the interests of the Society, to press its peculiar claims.

"But in nothing, perhaps, is Dr. Waugh a more distinct object of remembrance, in the Board of Direction, than in his addresses to missionaries and their wives previously to their quitting their native shores. On these solemn occasions every ear was attentive, every eye glistened with deep interest, and every heart was thrilled with Christian emotion. He was tender as a dying father to his weeping children; the missionary and his beloved wife felt instantly that they lived in his generous heart; his words fell with more than patriarchal solemnity and affection upon the ear; the love of Christ constrained him, and he spoke as if his lips had been touched with a live coal from off the altar of God; the duties, temptations, trials, encouragements, attendant upon missionary labour, were all most vividly depicted. But every thing was mild, persuasive, and affectionate; there were no grating words of authority; it was a moment devoted to the meltings of prayer, and to the full exercise of Christian love. He seemed to know the actual feelings of a missionary, and he made his appeal to them in a manner never to be forgotten: there was nothing cold—nothing reserved—nothing indicative of suspicion, in his manner. He took for granted the existence of the noblest principles and the best affections of the mind, and brought to bear upon his weeping and penetrated auditory all the high consolations and encouragements of the Divine word. Some of the most faithful of the Society's missionaries have been known to speak with lively feeling of his parting counsels to the close of their earthly pilgrimage; and, indeed, that must have been an unfeeling heart upon which a lasting impression had not been made. The entire scene was one of the heart, and bore a striking resemblance to the parting interview of Paul with the elders of the church at Ephesus. Intense sympathy was awakened in behalf of those devoted servants of Christ about to bid adieu for ever to the endearments of kindred and of home; the warm current of human and sanctified affections flowed generously towards them: and the spirit of prayer rose to Heaven on their behalf. The venerable counsellor was himself forgotten, and every bosom heaved a sigh of tenderness over those who might never be expected to revisit their native shores."—pp. 300–303.

The following passages from the "Pulpit Recollections," in the Appendix, will gratify our readers.

"*Of the ancient Prophets, as Examples of Confidence in God.*

"Could I place the prophet Isaiah at the base of one of the loftiest of the eastern mountains; and, whilst he was gazing on its varied scenery, were an earthquake to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets, and vineyards, and, were a whirlwind to rush in, at that moment, scattering the broken and falling masses in mid air: still, the voice of the prophet, if it could be heard amidst the convulsions of nature, would exclaim, 'Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation.'"—p. 349.

"*Of the Character of Christ.*

"In his life there was united the mild majesty of piety, wisdom, and beneficence. His heart was the seat of every virtue. His life was goodness—not in books, not in words, but goodness visible; the perfection of moral and religious excellence, looking through the *eyes* of man; working with the *hands* of man; listening to the enfeebled cry of misery with the *ears* of man; walking from the temple of God to the low habitations of the widow and the orphan with the *feet* of man. He was—the glory of the human race. And those scattered rays of love to God, and compassion to man, which shed peculiar lustre on his life, met in happiest assemblage around his cross, in that blaze of redeeming grace and mercy, which draws all men unto him."—p. 350.

"*God is Love.*

"All his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm! They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin! What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ,

but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summits his blessings flowing down in a thousand streams descend to water and refresh his church situated at its base?"—p. 552.

"*On the Bruised Reed.*

"The Good Shepherd *mends*, not breaks, his reeds when they are bruised. I have seen a highland shepherd on a sunny brae piping as if he could never grow old; his flock listening, and the rocks ringing around him; but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away in anger, and made another. Not so our Shepherd; he examines, and tries, and mends, and tunes to the bruised spirit, until it sing sweetly of mercy and judgment, 'as in the days of old.'"—p. 570.

"*Of a Good Hope through Grace.*

"It animates the soul, and gives life to action; like the highland stream that dashes from the rock, and purifies itself as it pursues its course to the ocean."—p. 570.

"*Love to the Brethren.*

"If we love Christ, we will love those in whom we can discern the slightest traces of his image. We should not only love those who are eminently pious, but those in whom we see even the smallest marks of personal religion, we should take by the hand, and lead them on. What merit is there in admiring a rose-bud wet with the dew of the morning? Who would thank a man for loving St. John? Christ loves the weakest and meanest of his people; and shall we be more fastidious than our Master?"—p. 572.

It is with unspeakable reluctance that we tear ourselves away from this book. The truth is, it reached us too late in the month to be reviewed as we had intended, and we could not reconcile ourselves to delay our notice of it until next month.

We present our warmest thanks to the authors of this volume, and our warmest commendation of it to the public. It is worthy of Dr. Waugh's memory. Like the fine portrait prefixed to it, it is, as a Scotch friend of our's says, "*jist himsel.*"

The Mediation of Jesus Christ. By T. Jones Second Edition, enlarged. 8vo. 12*s*. Hamilton, Adams, and Co., London. 1829.

JESUS once said to the men who were privileged to witness his miracles, and to listen to his teaching, that many kings, and prophets, and righteous men had desired, but in vain, to see what they saw, and to hear what they heard. Peter also assures us, "that the ancient prophets were accustomed to search diligently as to what, or what *manner* of time, the Spirit of Christ, which was in them, did signify when it testified beforehand the sufferings of Christ and the glory that should follow." The disclosures which were made to them, if in some respects obscure, were so far understood, and so far valued, that the desire of farther knowledge arose naturally and ardently within them. So important was the message which the seventy disciples were commissioned to publish to their countrymen, that, on returning to their Lord, and stating their success, we find that even the heart of the Man of Sorrows was refreshed, and he was led to exclaim, "I thank thee, O Father." And is it not evident, from the history of all the apostles, that there was something in the doctrine of Christ which so absorbed all their powers of admiration, as to unfit them for becoming greatly attracted by any thing earthly? Something there evidently was in this theme, which, in their estimation, reduced all the laborious results of human policy and power to insignificance and vanity. This effect, which is evident in the case of all the apostles,

is strikingly observable in the history of Paul. The annals of his country, all that was peculiar to the people with whom he stood immediately connected, had been with him the matter of devout attention and delightful interest. But with all his native power, and with all his laborious acquirement, his mind fell so completely into the current of popular opinion and established error, that he became every where known as the most relentless foe of the Redeemer of his people, and of his truth. Yet when it pleased God to reveal his Son in him, such was the nature of that revelation, that a change is found to result from it which imparts an entirely new character to all the decisions of his judgment, and to all the aspirations of his soul. His determination is to know nothing among men save Jesus Christ and him crucified. Descending from the supreme heavens, stored with the wisdom of the skies, this is the theme to which the reason and the affections of this extraordinary man become wholly devoted. What then was the nature of that doctrine, the effects of which were thus marked, thus transcendant? Was it, as we are sometimes told, simply the doctrine of the soul's immortality? To such a statement it is obvious to reply, that this doctrine was already acknowledged by the Pharisees, of which sect Saul of Tarsus was a distinguished ornament, and that to the article of the soul's immortality they had long added that of the resurrection of the body. If these doctrines, together with the unity of the Godhead, constituted the substance of the apostolic ministry, we are at a loss to perceive any thing singularly praiseworthy in the avowal of not being ashamed of the Gospel. The sages of Greece and Rome had long employed their genius and learning in aid of the popular sentiment respecting future existence and retribution; and if the only pretension of the Gospel were to establish these doctrines by other and better evidence than had hitherto been adduced in their favour, we see not on what ground the wise men of the world could have treated it as foolishness. If the great object of the apostles was merely to place the doctrine of immortality before the view of men in a purer, or in a more intellectual form, the class of persons in every community from whom they might have expected the largest number of converts, were the men of education, whose habits may be supposed to have rendered them somewhat familiar with such speculations. But it is remarkable, that the multitude often received their words with gladness and singleness of heart, while philosophers and men who had talked much and written much about immortality and about future rewards and punishments, were in almost every place their determined enemies. Surely, upon the Unitarian hypothesis, we here have an effect without a cause. And it ought to occur to the disciples of that scheme, as a very suspicious circumstance, that if their own showing as to the nature of the Gospel be correct, the class of persons by whom its pure doctrines were generally embraced in the first century, is precisely that class by which they have been sternly abandoned in every century that has followed. We are told, indeed, that the tenets of orthodoxy were ingrafted upon the simple doctrine of the Gospel to make it more palateable to the polytheism of the Gentiles, and we are told in the same breath, that we must put away those absurd and contradictory tenets, before we can reason-

ably hope to make the New Testament the means of overthrowing the polytheism of our own times. So it seems that the doctrines which were coined to facilitate conversions from heathenism in one age, form an impassable barrier against such conversions in another. "Where is the wise, where is the scribe, where is the disputer of this world?"

The true cause of the opposition which has been manifested with regard to the Gospel, will be found in the fact that it consists of doctrines which tend to humble human vanity, and which are directly opposed to the turbulence and earthliness of human passion. They are doctrines which the reason of man could never have ascertained to be true, and which the unchanged heart of man can never wish to be true. They tell him of his littleness, his defilement, and his misery, all unwelcome communications to a being blinded by ignorance, ensnared by self love, and puffed up with self confidence. For this condition of human nature the Gospel is a remedy, and of this remedy the Mediation of Christ is the substance. From this point, as from a common centre, proceed his separate offices as prophet, priest, and king, and from these offices we derive our wisdom and righteousness, our sanctification and redemption.

The volume before us, as its title will suggest, relates immediately to this view of Christianity. We are not aware of expressing ourselves too strongly in describing it as an admirable epitome of revealed truth: as distinguished throughout by simplicity of intention, and by a spirit of fervent piety; as recommended by a luminous arrangement of its various and valuable matter, and by a style of composition which rarely ceases to be agreeable, and sometimes rises into that chastened eloquence which so well accords with the dignity of its subject. The treatise consists of an exposition of the comprehensive and emphatic statement of the Redeemer, "I am the Way, the Truth, and the Life." and can hardly be read by the humble inquirer without adding to his knowledge on the most important of all subjects, or by the devout believer without bringing his heart under more of those cheering and transforming influences which should flow from his creed. The following passage is from the application of the first part of the Essay, which contemplates the Redeemer as the "Way" of salvation, and may be taken as a specimen of the general style of the volume.

"Let us admire the wisdom and love of God in the contrivance of our salvation through Christ as the only way to the Father and to heaven! "There is no other name given under heaven among men, whereby we can be saved, but the name of Jesus." How unsearchable is divine wisdom. So bright and luminous are the principles of divine wisdom, that, like the sun, they are seen by their own light, and may rather be said to impart themselves than to be discovered by us. With regard to eternal things, the learned have no advantage above the unlearned; neither the gifts of nature, nor the improvement of art, confer any precedency in the school of Christ; the comfort of a Christian doth not depend upon a process of abstract reasoning, but upon Jesus Christ as exhibited in the Gospel of the blessed God, that all the "heirs of promise" should have a strong consolation; therefore the grounds of their consolation are brought to the level of the weakest capacity, that all his children may have equal access to them, and feed like brethren at one common table. Can we entertain hard thoughts of that God, who hath not only done such great things for our recovery, but done them in a manner so demonstrative of his love, that it is impossible for the jealousy of guilt to find out any seeming defect in the encouragement they afford; or to devise any additional security for dispelling their fears, and assuring the hopes of the chief of sinners, who flees for refuge to that sanctuary erected by infinite wisdom and love,

for the reception of those who look for protection no where else? We give God the lie, when we put away from ourselves the calls of his mercy and the offers of his grace, whereas by a humble and thankful acceptance of the Saviour, we set to our seal that God is true;' and only render unto him the glory that is due to his name as the God of love, the God who is love and wisdom, even the God and Father of our Lord Jesus Christ, through whom he reconciles the world unto himself, not imputing their trespasses unto them.

"The Father freely appointed and gave the Son to us, but with equal freedom the Son gave himself for us. With what alacrity did he accept the office of Mediator, and become our way to the Father and to heaven; 'Lo, I come, I delight to do thy will—thy law is within my heart.' With what ardour did he execute the commission he had received! 'I have a baptism to be baptized with, and how am I straitened till it be accomplished!' 'I,' said he, 'am the Good Shepherd,—the Good Shepherd giveth his life for the sheep.' It is not violently taken from me, I voluntarily lay it down. Nay, he was not only a willing sacrifice like Isaac, but he, himself, was the priest that offered the sacrifice; for thus it is written, through the Eternal Spirit he offered himself, without spot, unto God.' Here then is sunshine without a cloud. Around the throne of God, and of the Lamb, all is bright meridian splendour. What pity is it that any gloom should sit upon our minds! In this was manifested the wisdom and love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. The love of Christ was no less clearly manifested in his giving himself for us, an offering and a sacrifice to God for a sweet smelling savour. Amazing goodness, what condescension, love, and grace! What shall we say, Lord, we believe, help thou our unbelief!

"Secondly. Let the condescension, love, and grace of our blessed Redeemer, constrain us, in return, to love him. Is not Jesus Christ the brightness of the Father's glory, and the very express image of his person? Behold him descending from the realms of glory, tabernacling in this lower world; leading a life of exalted piety and obedience; ending a painful and ignominious death; bursting the bands of the grave; and in our nature ascending triumphantly up into heaven! Are you taught to know the scheme of redemption, by the obedience, death, and resurrection of Christ, the provision hereby made, for the honours of the divine law and government, and for the hope and confidence of every returning penitent, and the inestimable blessings hereby procured—of pardon, justification, adoption, holiness, and eternal life? Are you reconciled to God by the death of his Son? Are you renewed by the benign and heavenly influences of the Holy Spirit of God? Do you ask, how may I know that I am vitally united to the Lord Jesus Christ? Does not this important charge imply a deep conviction of guilt and misery? that you are all polluted, naked, and defenceless, having nothing to screen you from the wrath of an Almighty God? Does this constrain you to look for deliverance, and compel you to ask the question, Is there any hope? Do you listen with eagerness to the tidings of a Saviour, and does the name of Jesus sound like music in your ear? Is your danger real and urgent? A self-condemned criminal cannot quiet his mind with the bare probability of a pardon. Does he not narrowly pry into the authority, the character, and the ability of the Saviour? He reviews the whole history of his actions and sufferings; sees him offering up the sacrifice to divine justice, hears him cry on the cross, 'It is finished;' beholds him rising from his grave, in testimony of the divine acceptance, ascending up on high to receive the kingdom, where he ever liveth to make intercession for transgressors, and concludes that 'he is able to save to the uttermost all that come unto God by him.' Does the sinner conceive some hope of a possibility of obtaining salvation? The soul that is guided by the spirit of God is led to see the extent and freedom of the gospel call, that Jesus is a Saviour to the chief of sinners, that the wretched, the miserable, the poor, the blind, and the naked, are the very persons to whom his gracious invitations and counsels are addressed; that he interposed for our relief, not because we were worthy of his aid, but because we needed his help, and that a sense of extreme need, accompanied with a humble and thankful acceptance of the unspeakable gift of God to men, is all that is looked for on the part of the true penitent. Do you believe in Christ as the only way of reconciliation with God? What blessings and privileges may you not expect? Is justification by faith essentially necessary to your salvation? Is adoption into the family of heaven an invaluable privilege? Is peace of conscience a desirable blessing? Is an honourable issue to all the afflictions, temptations, and tribulations of life secured to you? Is sanctification insured to all who believe on Christ? Is communion with God a privilege of dis-

tinguishing worth in your esteem? Is the resurrection of your bodies and your happiness in the full and everlasting enjoyment of God in heaven secured to you? Are not all these privileges, together with all other blessings, secured to you by the intercession of Jesus Christ? 'All things are your's, ye are Christ's, and Christ is God's.'"—pp. 39—45.

We have only space to add, that the volume is printed with a clear handsome type, and to express our hope that it may obtain that circulation which it deserves, and which, as we understand, would be highly serviceable to its esteemed author, as a minister of Jesus Christ in the decline of life.

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1. *Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D.D., Boston. With an Address to the Temperate Members of Society. Glasgow.* 18mo. pp. 112. 1s.
2. *On the Extent and Remedy of National Intemperance. By John Dunlop, Esq. Glasgow.* 8vo. pp. 124. 2s.
3. *Notices respecting Drunkenness, and of the various Means which have been employed in different Countries for restraining the Progress of that Evil. By a Medical Practitioner. Glasgow.* 8vo. pp. 32. 6d.
4. *A Letter on the Effects of Wine and Spirits. By a Physician. Dublin.* 12mo. pp. 24. 6d
5. *A Second Letter on the Effects of Wine and Spirits. By a Physician.* 12mo. pp. 26. 6d. *Dublin.*
6. *Political Evils of Intemperance: or a few Observations and Statements, pointing out Intemperance of Drunkenness to be as disadvantageous to a Nation, as it is ruinous to an Individual.* 12mo. 3d.
7. *Remarks on the Evils, Occasions, and Cure of Intemperance. By W. U.* 12mo. pp 80. *Dublin.*
8. *Address to the Temperate. By Rev. John Edgar, Professor of Divinity in the Belfast Institution. Dublin.* pp. 12. 3d.
9. *Some Observations and Advice addressed to the Mechanic and Labouring Classes on the Use of Ardent Spirits, &c. By J. H. pp. 24. Dublin.* 2d.
10. *Intemperance: or a general View of the Abundance, the Influence, and the horrible Consequences of Ardent Spirits, in their excessive Use by the Community at large, &c. With an Appendix. By G. C. Smith. London.* 8vo. pp 94.

THERE can be no doubt that drunkenness prevails more in a rude than in a civilized state of society, and that as refinement advances, that detestable vice, if not abandoned, assumes a less revolting character. The last half century has witnessed a most beneficial change, in this particular, amongst the more respectable classes of English society; a change which may be attributed to the increased delicacy of modern manners, and to the more general diffusion of moral feeling and religious principle.

The pamphlets at the head of this article, almost exclusively relate to the sin of drunkenness, as it exists in the United States of America, in Scotland, and our sister kingdom Ireland. And without assuming for England any great superiority in good manners, or in good principles, still we are thankful to believe that there is less need of "Temperance Societies" here, than in the countries we have named. These publications have been put forth by the active members of such Institutions, who have laudably, and in the former country most successfully exerted themselves to oppose this wide-spreading desolation. It is not our design to attempt a formal notice of these publications in detail, but to offer such extracts as may inform and *caution* our readers upon this subject.

The following extract, from an American discourse, embodies some appalling facts on the subject of intemperance in the United States, and displays at the same time the habit of *calculation*, so truly characteristic of an American, that some of our readers may smile.

"A few facts, taken from authentic public documents, may serve to give us some correct impressions on this subject. I know that these facts are already familiar to many; but they must be reiterated till they impress and electrify and

move the vast population of this land. From Pitkin's Statistics of the United States, we learn, that the average quantity of distilled spirits annually consumed in this country from 1801 to 1812, amounted to 31,725,417 gallons; that is, about four and a half gallons to each person. Estimating the present population of the United States at twelve millions, and taking the habits of the people in 1810 as the basis of calculation—and the quantity of ardent spirits annually consumed in this country, would amount to fifty-six millions of gallons. But other documents inform us, that the consumption of distilled spirits has made rapid advances during the last ten years; and it may now be stated, without the shadow of exaggeration, that sixty millions of gallons of this *liquid ruin* are consumed every year by the inhabitants of this country: that is, five gallons to each individual, including in the enumeration every man, woman, and child in the United States. If we estimate this liquor at only fifty cents a gallon—and a great proportion of it far more than doubles this expense before it reaches its 'open sepulchre'—the 'throat' of the hard drinker, we have the enormous sum of thirty millions of dollars. Look at this fact—thirty millions of dollars for this one article, an annual loss to the nation.

"Take another fact. In the United States, there are 200,000 paupers supported at the annual expense of ten millions of dollars. The reports of hospitals, penitentiaries, and alms-houses, justify the statement, that three-fourths, or 150,000 of these miserable beings, were reduced to pauperism by the single vice of intemperance; and these *self-made beggars* are supported by the nation at the annual expense of 7,500,000 dollars. In sixty years—the ordinary lifetime of a man of temperate habits and of a sound constitution—in sixty years, 450 millions of dollars would be expended, in these States, for the support of drunken beggars! And this tax must be paid by the temperate.

"Another item must be considered in estimating the annual expense of intemperate drinking—I mean the time lost to the nation by premature disease and death. *Thirty thousand* are, every year, sent to an untimely grave, in this country, by the excessive use of ardent spirits. There is probably, on an average, a loss of not less than ten years in these 30,000 drunkards, which they might have lived, if they had been men of sober habits. Here, then, is an annual destruction of 300,000 years of human life and labour. Now say, that each individual, on an average, might earn a hundred dollars annually besides his own support—and this he might do, if he were a temperate and industrious man—and you have the sum of *thirty* millions of dollars lost to the nation on this score.

"Again, there is a vast sacrifice of time by the *living* drunkard. He must have time to take his glass—time to post off to the dram-shop—time to talk, and laugh, and swear, with his tippling companions—time for his periodical carousals—time to stagger through the streets—and time to doze away a thorough drunken frolic. Suppose, that one half of the ardent spirits consumed in the United States, is used by men of intemperate habits, and that each pint, on an average, causes the loss of four hours time, and that each hour is worth 6 1-4 cents:—and who cannot earn a *sixpence*, in an hour? Here, then, we have 60 millions of dollars annually sacrificed, in this country, in the living drunkard's time.

"Now put these items together, and behold the appalling amount. Cost of spirits annually consumed in the United States, 30 millions of dollars—for the support of paupers, 7,500,000 dollars, value of time lost by premature death, 30 millions—loss of time by living drunkards, 60 millions; making the grand total of 127,500,000 dollars. And in this computation, I have said nothing of sheriffs' fees and costs of court—nothing of the time taken by wives to wait on drunken husbands—and nothing of surgeons' and physicians' bills. If these were added, the annual tax imposed upon the United States by the existence and operation of ardent spirits, in all their diversified relations, might be fairly set down at the round sum of 130 millions of dollars. Let any considerate man look at this, and he will be prepared to lift his voice, and heart, and hand, against the very existence of this tremendous evil. I will not tell you what *might* be done, if the proceeds of every drop of ardent spirits annually consumed in these United States were judiciously applied to strengthen and beautify our country, and reform and save the world. With an annual income of 130 millions of dollars, saved by the entire disuse of ardent spirits, and this country would stand on a pinnacle almost as elevated as heaven. This income would pay off the national debt in a little more than five months. In two months and seven days, it would equal in amount, the annual revenue of the United States. This money, saved from the all-devouring throats of drunkards, would, in a few years, accomplish every thing that this nation could wish to

do, either at home or abroad. It would run a canal along every water course; stretch a national road from the Bay of Passamaquoddy to the Gulph of Mexico; build a navy that would line our coast, and bid defiance to every invader; and plant a second North American Republic on the shores of the great Pacific In two years, it would furnish a fund which would give the Bible and a gospel ministry to the entire population of our globe.

"Apply these calculations to the city of Troy, and mark the result. Estimating the population of this city at 10,000, and allowing for this place an average consumption of ardent spirits, compared with the whole population of the country, and we find the annual amount is 50,000 gallons, at the cost of 25 thousand dollars. To say nothing, then, of the loss of time, or pauperism, or any other nameless expense of excessive drinking – the annual tax levied upon this single city, for the cost of ardent spirits, is 25 thousand dollars — one handsome estate *poured down*, every year, in the form of liquid poison.

"Look at this tax for ardent spirits in a single aspect more—an aspect in which it is most apt to deceive those who are fond of drinking *a little*. Many men who depend upon their labour for support, think it a small thing to expend *sixpence* a day for distilled spirits. It will make no man the poorer, it is often said, at the end of the year. Let the young farmer, or the young mechanic, commence this course at 21, and continue it till he is 61—and in these 40 years, consuming at the rate of only 6 1-4 cents per day, and his bill for strong drink, including the interest and compound interest, will amount to 3,529 dollars 36 cents. This sum is probably ten times as much as he will ever give in religious charities, while he lives; and, in a majority of instances, it is larger than his whole estate when he dies."—pp. 22—25.

The extent of the evil in *Ireland*, is thus sketched by Professor Edgar.

"There is no necessity for entering into deep discussions, respecting the causes of Ireland's misery. The chief cause is blazoned on the signboard of every dram shop—it looks forth from ten thousand bloated faces it meets us wherever we turn, in hosts of destructive habits and practices. The Poor House, and Infirmary, and Gaol, are filled with its fruits; and its fresh graves are strewed every where in the place of the dead. —Mothers drink, with infants hanging at their breasts; fathers drink, and let wives and families starve; children drink, after the example of their parents, and prepare themselves, in the company of drunkards, for becoming the scourge and curse of other generations. Drunken customs tyrannize every where; apprentices to all trades must drink; journeymen must be bullied, and ridiculed, and insulted, or drink. Every bargain is settled by drinking; every act of hospitality must comprise drinking; christenings must be drinking matches; marriages must be celebrated with drinking; no wake would be deserving of the name which afforded no drinking; and to bury a man without drinking, would be giving him, in the opinion of many, the burial of a dog.—Then, the session-house of each congregation must have its cupboard and its bottle, and after the sermon, and perhaps before it, the ruling elder is ready with the dram for the minister; wherever the minister goes, in his visitations, the bottle is ready, and, no matter how often he has drunk already, or how weak or hungry he may be, he must, in every house, *take a drop of something*. All this drinking is sanctioned by a community, who vainly imagine that intoxicating liquors are promoters of health and activity; and that hospitality and social intercourse could not exist without them. All this ceaseless, unmeasured drinking is unconsciously supported and encouraged, by the habits and practices of temperate men, who are not at all alive to the terrific truth, that the moderate use of ardent spirits is the mother of drunkenness, and that incurable habits of drunkenness are formed, in the company and by the connivance of temperate men."—pp. 3, 4.

The testimony of Mr. Dunlop, respecting the increase of intemperance in *Scotland*, is equally alarming.

"We, within half a century, beheld its creeping, slothlike progress in our own population; whom it has now lowered to such a state of degradation, as that we seem to stand in imminent danger of sinking to a depth of moral turpitude, far below the tide-mark of continental nations, notwithstanding all the stability of our transcendent civil and religious privileges."—p. 8.

"A respectable town missionary thus expresses himself, 'My firm conviction is, that there is no sin, except that of unbelief, producing such alarming effects among the lower classes, and that this is a growing evil must be obvious to all who

pay the smallest attention to the subject'

"I have heard it affirmed by a respectable surgeon in a Scottish seaport, that of the many hundred cases of fractures of limbs, and other accidents with which he has been professionally engaged, he recollects scarcely one that has not been directly caused by intemperance, either of the party suffering, or of those who were the occasion of the injury; and this, not in some casual way, but in the ordinary course of the men's duty in the shipbuilding yards, in the cooperages, and on the quays; for it too often happens that the morning glass, or the remains of last night's drunkenness, has rendered the workmen incapable of performing, with ordinary dexterity, the simplest part of their profession.

"It is remarkable, that in almost all cases where a stage-coach is overturned, or a wherry upset, the remote, or proximate cause of the harm, is the intoxication of some of the parties. We have stated that the greater portion of the details of our criminal trials, consists in a narrative of the results of antecedent or concomitant habits of intoxication. The Burke and Stewart murders required, and counted upon the inveterate propensity to strong drink, for the lure to the abodes of death, and for the omnipotent abettor in the perpetration.

"I learn from respectable tradesmen and work people, that more than three-fourths of our labouring male population, are either tinctured with, wedded to, or utterly lost in this vice. Its secret spread among women is becoming more alarmingly obvious from day to day. It is not now unusual to recoil from what was formerly an unwonted sight—the features of the female swollen and distorted with loathsome inebriation—the steps disordered and tottering—the eye protruded and leering in a hideous manner, presenting the closest representation of what may be supposed the abominable aspect of those that wallow amid remorseful soul pollution in the degraded regions where God has forgotten to be gracious." —pp. 13, 14.

Happy should we be to think that our own country, and especially our own city, is free from this wide-spreading curse; but the following paper, published by the Christian Instruction Society, proves the melancholy fact, that in spite of manners and morals, intemperance has advanced with giant strides amongst the lower classes of the present day.

"From papers laid before Parliament, it appears that the quantity of Foreign and British spirits entered for home consumption, has, within the last few years, prodigiously increased. The average of three years, 1820, 1821, 1822, is, in round numbers, 11,994,000 gallons; while the average of 1825, 1826, 1827, is 23,540,000; the last year gives 24,346,460 gallons; allowing (an extravagant allowance) that 6,000,000 of this quantity may be derived from the suppression of illicit distillation in Ireland, and the decrease of smuggling in Great Britain; still the excess is equal to *one half of the whole quantity consumed in* 1821.

"That a large proportion of this prodigious amount is drank in London, is evident from the fact, that there were issued in 1827, for the metropolis alone, 4,297 licenses for the sale of spirits, which, of course, shows the number of the retailers of that baneful article; and every passenger through our streets may judge of the prosperity of this nefarious trade, by the expensive, yea, splendid manner in which the gin-shops of this city are fitted up, and by the throngs of not only emaciated and squalid wretches, but also of persons, respectable in their appearance, who, during every hour of the day, frequent them. The Select Committee of the House of Commons, appointed to inquire into the causes of the increase of the number of commitments and convictions in the metropolis, have reported, 'that the lamentable effects of the extremely low price at which (since the reduction of duties) spirituous liquors are sold, are too apparent to require much detail of evidence, or lengthened argument to support.

"It is an affecting fact, that this vice exists to a great extent amongst the female sex, and that not only dissolute, but apparently decent females are seen to enter the spirit shops. 'It has been observed,' says the author of a useful Treatise on the Police and Crimes of the Metropolis, 'of a noted gin-shop in Westminster, that the proportion of women who enter it, to the men, is as *nineteen* to *one*. It is to the predominance of this baneful habit, that the general inferiority of London females to those educated in the country may be attributed: in the furniture of their houses, economy, cleanliness, industry, and the whole circle of household virtues, there is no comparison between them. It is impossible to imagine a more dreadful vice in domestic

life; and one is filled with horror at the bare idea of the neglect and suffering to which children must be exposed, while parents are under mental stupidity, and moral degradation, from beastly intoxication." *Christian Visitor*, vol. i. pp. 60–62.

The following enumeration of the *causes* which operate and concur to produce intemperance, is from one of the Dublin Tracts, written, if we mistake not, by the Rev. William Urwick.

"1. Many persons are led to an intemperate use of intoxicating liquors by a misguided desire to restore, preserve, and improve their health. That there are cases in which fermented liquors are useful as medicine, cannot be denied, without impeaching an authority always to be bowed to with implicit deference. But to employ them constantly and universally because they are occasionally beneficial, is a practice as absurd as it would be to indulge in the habitual use of some other medicinal or poisonous compound. I repeat it, that *the first medical authorities have pronounced the general use of wine or spirits hurtful.* They supply a stimulus it is true, but it is not the glow of health, nor that cool well-sustained strength of constitution which a sound tone and regular acting of the corporeal functions would produce. It is merely excitement, feverish in kind, transient in duration, and followed by exhaustion. Fermented liquors are frequently recommended and applied by the ignorant, in cases of languor and debility, which they tend only to confirm and aggravate, and which might be effectually cured by abstinence. The custom of administering them to children has probably created a relish for intemperance in many who have fallen a prey to its unsparing ravages, and who, but for the injudicious conduct of parents and nurses, might have retained their physical and intellectual vigour unimpaired till three-score years and ten

"2. By some studious persons intoxicating liquors have been resorted to for the purpose of quickening the attention and imagination, enabling them to bear up in close and vigorous thought, for a period much beyond what would otherwise have been practicable. Encouraged by success in one instance, the experiment has been repeated, while the quantity was increased, with a view to carry the intellectual stimulus yet further. Thus the noxious habit has been acquired and confirmed, almost before the individual was aware; nor, it may be is he apprized of his danger, till he feels the paralysing and withering grasp of the enemy—till he finds that with or without the aid of partial inebriety, he can no longer produce his wonted efforts. If, however, there be sufficient strength of constitution to withstand its influence on the health, the use of liquors, as an excitement to the mind, may render us more quick and keen, and enable us to show off to greater advantage in company, but we shall be superficial. Our modes of thinking will not be marked by either depth or accuracy. We shall be incapable of that discriminating and detailed enquiry, and balancing of facts and arguments, which are inseparable from real wisdom. We may have the vivacity and readiness of the sciolist, but we shall not possess the intellectual coolness, power, and majesty of the philosopher.

"3. Many resort to inebriety as a means of obtaining relief from anxiety. Persons under embarrassment or disaster frequently flee to liquor as the means of alleviating or banishing grief. Indisposed toward the consolations of religion, or ignorant of the views given in the Sacred Volume respecting the wisdom and mercy of Divine Providence, they quaff the intoxicating draught to make them forget their trouble. Surely their conduct cannot be too strongly reprobated. They act the part of the suicide, by a slower process of death it is true, and without intending the result, but not the less certain in its termination. In one point, however, they differ from him. *His* consciousness of evil is at once extinguished, unless we take into the account the awful retributions of a future world; *theirs* is only suspended, to be revived again with increased piognancy when they wake from their dream, and consciousness as to their real circumstances returns. The end they propose can be permanently secured only by making sottish drunkenness the element in which they live and move, and from which they never separate. Miserable men! They act cowardly, foolishly, and impiously. *Cowardly*, for, if their calamities have been brought upon them by their own misconduct, let them acknowledge their error and reform. *Foolishly*, for—like the silly bird which, hiding its head, conceals its pursuers from its view, and then imagines itself safe—they do not avoid the evil, they only divest themselves of sensibility to its presence, when they might be de-

vising or employing means to escape. *Impiously*, preferring liquor as their solace, before their Creator, and thus making their belly their god. Oh! how can they look for his interposition to deliver them?

"4. The wish to appear agreeable, lively, and hospitable in company may lead to habits of intemperance. Persons do not wish to be thought singular, and, unless in matters of importance, will rather comply in a practice they know to be substantially wrong, than hazard the charge of being unsociable. They apprehend, that if they do not join the circle, in the free use of wine and spirits, their conduct will be construed into a selfish, uncourteous, and proud censure upon their host and his guests—setting light by his hospitality, and impeaching their temperance. Not unfrequently, indeed, when hesitation is discovered to join in the conviviality of a party, these things are insinuated and even charged upon the individual to obtain his compliance. Boys are not seldom impressed with the idea that an ability and a disposition to drink freely is an approach to manliness. Many a youth has been introduced to the ways of inebriety by the free use of wine at dinner. It is to be feared that parents and friends have often to charge upon themselves the guilt and consequences of engendering a love of liquor in children, from a concern that they should appear to advantage at table in reputable society. Let it not, however, be understood that I would condemn the introduction of wine at all. The medicinal use of it is, in certain cases, required; and as among my friends there may be some to whom a little wine is necessary 'for their stomach's sake and their often infirmities,' they shall not be by me denied it. But the same argument will not apply to ardent spirits either neat, or diluted with water so as to form what is commonly, in this country, called punch. Under no circumstances are they proper as a part of our diet. What then shall be said of parties sitting for an hour or two after a full dinner, drinking liquors tending to inebriety, and having the tumblers introduced again before the party breaks up, as if the design of the host and the delight of his guests were that they should separate in a state at least bordering on intoxication? Consistency forbids that a master or mistress permitting these habits as the best cheer they can give or receive, should ever discharge a servant for drunkenness. Persons who provide or enjoy such a style of entertainment prize but little what is intellectual or healthful. They certainly estimate the taste of their friends very low in supposing they can be thus pleased.

"5. There is much tippling indulged secretly for the sake of gratification only. The taste of liquor becomes agreeable by repetition. At length an appetite for it is established. The individual is comfortable only when under its influence. This requires a more frequent use of it than is consistent with decorum, particularly in females. Concealment is desired, and by contrivance is obtained. A glass in the morning, or at noon, or both, is taken unperceived by others, until the trembling hand, the reddened eye, the pimpled countenance, and frequent complaints of bilious affection, excite suspicion and betray the secret. If the shame attending the discovery lead the person to abandon the vice, it is merciful, however humiliating, that the exposure should be made.

"6. The mode in which recreation is sought on holidays and other times of exemption from the cares and application of business, often generates and encourages intemperance. I will not dwell on the case of the ignorant and idle mechanic who makes it a rule to spend his Mondays, if not his Sundays also, drinking. I will take an illustration of my remark from a class above him. The father of a family, to afford his wife and children a treat, takes them on an excursion into the country. After spending freely what means will allow, and perhaps more, he returns with them in the evening, himself, and probably some of them, more than heated by excess, and having taught them that in his view, while industry is a duty inasmuch as it is necessary, eating and drinking is the chief happiness of man. I would be the last to condemn an intelligent and devout survey of nature's varieties, beauties, and sublimities. I would commend the parent who embraced opportunities to familiarise his children's minds with the wisdom, power, and goodness of the Creator, as displayed in his works, teaching their wondering and adoring admiration to ascend through nature up to nature's God. The parent who neglected this would omit an important duty in the mental and moral training of his offspring. But in the case I have referred to, the improvement of the mind by cultivating a habit of reflection or imparting knowledge, and the elevation of the heart by inspiring devotion, are altogether overlooked. Pampering the appetite is valued and welcomed as the principal thing; and, though the party went out to acquire a stock of health by air, exercise,

and change of scene, they return exhausted, oppressed, ill.

"7. It is known that excess in eating occasions excess in drinking. The one cannot be comfortably sustained without the other, so that on its being suggested to a professional gentleman that there may be intemperance in the use of solids as well as liquids, and therefore the discussions of a Temperance Society should investigate the whole range of diet, he replied, "cure them of the drinking, and that will cure the eating." When the stomach is overloaded with solid food, liquids are taken to remove the sense of fulness and oppression. Languor and dulness are induced by over eating, and a small quantity of wine or spirits revives the heart. This enables the already surcharged *gourmand* to take in more, which fresh indulgence requires to be followed by fresh stimulants to give him ease and cheerfulness, and thus drunkenness follows upon gluttony.

"8. The example of others taking inebriating liquors to a great extent, with impunity, sometimes proves an encouragement in this evil habit. "Among the woes which the Scriptures denounce against crime, one is, 'Woe unto them that are mighty to drink wine, and men of strength to consume strong drink.' These are captains in the bands of intemperance, and will drink two generations of youths into their grave, before they go to lie down by their side. The Lord deliver us from strong-headed men, who can move the tongue when all are mute around them, and keep the eye open when all around them sleep, and can walk from the scene of riot, while their companions must be aided, or wait until the morning.' Such giants in capacity for vice should be regarded only with loathing and dread. They are the peril of their country, and the pests of their neighbourhood. They rear their towering heads on high, as if to court and bring down the lightnings of divine wrath on the community where their sin is tolerated. Their practices of wickedness, outraging so far the laws of nature and reason, make lesser degrees of vice, though great, appear insignificant in comparison. Beginners in evil courses are encouraged to proceed, under the impression that they have vast lengths to go ere they but remotely approach these veterans in infamy; and, arguing that intemperance cannot be that dangerous and deadly thing it has been represented, they think they may venture farther, and yet a little farther, and yet a little farther still, without alarm for their health or intellect. But before they hazard the dire experiment, I would have them inquire whether nature has given them equal ability for evil? whether they have a bodily and mental system fitted to bear up under a malign influence so terrible? whether they are prepared to encounter retributions so awful as must await those monsters of iniquity in the world to come?"—pp. 16—28.

(*To be concluded in our next.*)

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

Short Sermons on Important Subjects. By Jonathan Edmondson, A. M. Vol. II. 8vo. *pp.* 450. 8*s.*

THE oral discourses, and written sermons of the respected author of this volume are characterized by simplicity of style and compression of thought. An enemy to *long* sermons, he wearies neither his auditors nor his readers. We apprehend, however, that his studied brevity will occasionally defeat his purpose. Impression may be sacrificed as well by a deficiency as a redundancy of illustration. An axiomatical style of address will not suit a popular audience; nor will too powerful a condensation of thought and argument produce conviction in the minds of an ordinary congregation. A degree of amplification is necessary, both to convince and persuade. But it is to the *application* that the preacher should direct his chief energies; and according to its character will be, in general, the failure or success of his discourse. In this latter respect, the Sermons before us are deficient. But we must remember the author's apology; "his sermons," he informs us, are designed "rather to open the way for the people to think for themselves, than to exhaust the subject by long illustra-

tions," &c., and truly an abundance of materials for reflection is furnished in the two volumes published by Mr. Edmondson. These volumes are the last that the author intends to publish. He considers his race to be nearly completed; and having now taken farewell of his friends in the republic of letters, he intends to devote his few remaining days exclusively to the duties of the pulpit. And as it will be the last time we shall have to record his name on our critical page, we cannot part without wishing him success in his ministry to the close of his days, and praying that when he is taken to his reward, his deserving works may still continue to edify and bless the world.

Memorials of Practical Piety, as exemplified in the Lives of Miss Marianne Beuzeville, who died, April 10, 1828, *and Mrs. Bridget Byles, who died March* 17, 1829. *By their Sister, Esther Copley.* 12*mo.* 2*s.* 6*d. Holdsworth and Ball.* 1830.

THE importance of Christian Biography cannot be disputed, though we have often doubted the importance, or indeed propriety, of some publications arranged under that class; especially the biographies of pious females, whose characteristic virtues of humility and modesty are too often outraged by a display of character, not always in harmony with those virtues. The most fastidious reader will, however, find nothing thus reprehensible in these short memoirs. The piety they exhibit is not only genuine and scriptual, but it is *feminine*, and eminently calculated to be useful. The author, Mrs. Copley, is well known and much respected for her numerous and useful publications for young persons, and in the present instance, being the sister of the deceased, was well furnished, as well as highly qualified, to be their biographer.

"The death-bed scenes of consistent Christians have usually been regarded, (says Mrs. C.) by persons like-minded, as among the most interesting and edifying of uninspired records. It must, however, be admitted, that from the partiality thus manifested, this species of writing has been unduly multiplied. Publication has been given to some high-wrought statements of very questionable fidelity; and to some tedious details very deficient in interest."

On this ground some of the family, at first, objected to the present design, though strongly urged by others.

"Our dear friend's (Miss M. B's) disposition," adds Mrs. C. "was of a very retiring cast; she shrunk from notice, and had it once occurred to her that any permanent record of her life would be desired, it is highly probable she would have enjoined her friends to silence. But as no such injunction remains, we feel ourselves called upon to comply with the wishes expressed, and wave all hesitations, in the humble hope that this simple narrative may prove refreshing and stimulating to some who were once fellow pilgrims, and who now desire to be followers of them, who through faith and patience inherit the promises."

It is an interesting circumstance that the Memoir of the first lady, (Miss M. B.) was written at the request of the other (Mrs. Byles); but before the MS. could be submitted to her, the author was summoned to attend the death bed of the latter also. Such is the frailty of human life!

We are much indebted to the author for this little volume, which, though with less pretensions than many, is, in our view, much superior in its real character.

LITERARY INTELLIGENCE.

The Rev. J. Hoppus, M. A., Professor of Mental Philosophy and Logic in the University of London has just published a very interesting Essay on the Course of Studies to which the Students in his class will be directed, and on which we hope to offer some remarks in our next.

In a few days the Rev. J. Blackburn will publish a discourse, entitled, "The true Character and probable Results of American Revivals," delivered before the monthly meeting of Pastors and Churches; with an Appendix.

The Society for Promoting Ecclesiastical Knowledge, conducted by Evangelical Dissenters, has just issued the following treatises; On Free Inquiry in Religion—Christ the only King of his Church—The State of the World at the Christian Epoch—The History of Christianity to the Age of Constantine—On the Importance of Correct Views of the Constitution of the Primitive Church—On the Constitution of the Primitive Church. Price 6d. each number.

MISCELLANEOUS INTELLIGENCE.

HIGHBURY COLLEGE TRUST DEED.

The following extracts contain the substance of the Trust Deed adopted at a Special General Meeting of the Subscribers to that Institution, and which we are happy to insert as a permanent record of the principles and practice to be in future maintained in that important establishment:—

THIS INDENTURE, made in the year of our Lord, 1829, between *Thomas Wilson*, of Highbury Terrace, in the parish of Saint Mary, Islington, in the County of Middlesex, Esq. of the one part, and the Rev. *Henry Forster Burder*, of Hackney, in the County of Middlesex, the Rev. *John Blackburn*, of Pentonville, in the same County; the Rev. *George Clayton*, of Herne Hill, Camberwell, in the County of Surrey; the Rev *Joseph Fletcher*, of Stepney, in the County of Middlesex; the Rev. *James Strutten*, of Paddington, in the same County; the Rev. *Henry Townley*, of Hackney, in the same County; *William Curling*, of Thames Street, in the City of London, Esq.; *Roger Cunliffe*, of Highbury Place, Islington, in the County of Middlesex, Esq.; *John Tricker Conquest*, of Finsbury Square, in the same County, M.D.; *John Courthorpe*, of Rotherhithe Street, Rotherhithe, in the County of Surrey, Gentleman; *Thomas Merriman Combes*, of Ludgate Street, in the City of London, Gentleman; *Joseph Dawson*, of the Borough of Southwark, in the County of Surrey, Gentleman; *John Alers Hankey*, of Fenchurch Street, in the City of London, Esq.; *Walter Clapham Lewis*, of Kensington, in the County of Middlesex, Gentleman; *John Remington Mills*, of Russell Square, in the said County of Middlesex, Esq.; *Thomas Parkinson*, of No. 79, Oxford Street, in the said County, Gentleman; *Robert Simpson*, of Old Broad Street, in the City of London, Gentleman; *Edward Swaine*, of Piccadilly, in the County of Middlesex, Gentleman; *Joshua Wilson*, of Highbury Place, Islington, in the County of Middlesex, Esq.; *James Wyld*, of Charing Cross, in the Parish of St. Martin in the Fields, in the City and Liberty of Westminster, and County of Middlesex, Esq., and *Thomas Wonter*, Junior, of Tibberton Square, Islington, in the County of Middlesex, aforesaid, of the other part.

After reciting that in the year 1784, an Institution was established in Mile End Road, for the education of pious young men as candidates for the Christian ministry, amongst Protestant Dissenters of the Congregational Independent Denomination, and that the same was removed, in 1791, to Hoxton, in the County of Middlesex, and reciting that a Messuage, or Tenement, had been erected at Highbury, in the County of Middlesex, by voluntary subscriptions, on a piece or parcel of ground therein mentioned, which had been purchased by Thomas Wilson, Esq. out of his proper monies; and reciting that the said Institution was, in September, 1826, removed from Hoxton to the said Messuage or Tenement, and is now called Highbury College; and reciting that the said Thomas Wilson, being desirous of perpetuating the said Institution, and for promoting and furthering the objects thereof, had agreed to convey the fee simple and inheritence of the said ground, messuage, or tenement, with the appurtenances, to the said Trustees, parties to this Indenture of the Second part, upon the Trusts hereinafter mentioned.

IT WAS WITNESSED, and the said Thos. Wilson, did thereby limit and appoint the same to the use of said Trustees, their Heirs and Assigns, for ever upon the said Trusts. And it was thereby agreed that the said Messuage, or Tenement so erected, called Highbury College, should be governed and managed under the several Rules and Regulations following, viz:

The Name of the Institution.—That the Institution shall be called Highbury College, or by such other name as shall, from time to time, be fixed upon by an Extraordinary General Meeting, under the provisions hereinafter contained.

Where it shall be carried on.—That the Institution shall be conducted and carried on at the Messuage or Tenement, Hereditaments and Premises hereby appointed and bargained and sold, or intended so to be, or at such other place or places, as shall be from time to time fixed upon by an Extraordinary General Meeting under the provision hereinafter contained.

The Object of the Institution.—That the object of the Institution shall be to bestow a liberal education for the Christian Ministry on Young Men of the description hereinafter mentioned.

Qualification for Life and Annual Subscribers to the Institution.—That every Person who has given or contributed, or shall hereafter give or contribute to the Institution, at any one time, the sum of £20. or upwards, shall be considered a Life Subscriber, and every person who shall, for any year, ending on the 24th day of December, give or contribute to the Institution any sum not less than the sum of £1. 1*s.* 0*d.*, shall be considered a Subscriber for the year ending, as aforesaid, for which such Gift or Contribution shall be made, but no longer.

The General Meetings.—That on such day, in every year, within the months of June or July preceding the Vacation of the Students of the College, as shall be ordered by the Committee, and at such other time as shall be ordered by the Committee, the Subscribers shall assemble at some place, to be from time to time fixed by the Committee, and every such Assembly shall be styled a General Meeting, and every such Assembly preceding the Vacation, shall be styled the Annual General Meeting, and every other such Assembly shall be styled an Extraordinary General Meeting; and every Annual and Life Subscriber present, either at the Annual or an Extraordinary General Meeting, shall be entitled to one vote.

That at least ten days, and not more than twenty days, before the day fixed for holding the same, every Annual General Meeting shall be called by the Committee, either by Advertisements in two Daily London Newspapers, or by a Circular Letter, sent to the Subscribers at their place of residence, within six miles of the Royal Exchange, and, at least ten days, and not more than twenty days before the day fixed for holding the same; every Extraordinary General Meeting shall be called by the Committee, either by Advertisements in two Daily London Newspapers, or by Circular Letters sent to the Subscribers at their place of residence within six miles of the Royal Exchange, as known by, or given to, the Committee; and in every Advertisement, or Circular Letter, the day, and hour, and place of holding the Meeting shall be specified; and, in the Advertisements, or Circular Letters, by which an Extraordinary General Meeting shall be called, the Object of the Meeting shall be specified, and no business shall be transacted at that Meeting, besides the business for which it shall have been called.

That any General Meeting may be adjourned, if it should be thought advisable to defer the completion of the whole of the business to be transacted at that Meeting, and it shall be decided at such General Meeting at what time and place the adjourned Meeting shall be held, and if it should be thought necessary to give regular *notice* of the adjourned Meeting, it shall be determined at such General Meeting in what manner the adjourned Meeting shall be called by the Committee.

That business may be transacted at the Annual General Meeting, or any adjournment thereof, by any number of Subscribers. But no business shall be transacted at an Extraordinary General Meeting, or any adjournment thereof, unless thirty Subscribers assemble within one hour after the time at which it is to be held. And if after thirty or more Subscribers shall have assembled, the numbers present shall be reduced below thirty, and such fact shall have been ascertained on the motion of one or more of the Subscribers present, no further business shall be transacted at that Meeting.

That at every General Meeting all questions shall be decided by a majority of the votes of the Subscribers present, and if the votes shall happen to be equal, the person in the Chair at the Meeting, shall have a casting vote.

That the minutes of the proceedings of every General Meeting shall be entered and kept in a book, and signed by the person in the Chair. All questions brought forward at any General Meeting shall be decided by ballot, if the same shall be demanded by not less than five Subscribers present at that Meeting, and if it should be resolved at the Meeting to postpone the ballot to a future day, it shall be decided at that Meeting in what manner notice shall be given of the ballot by the Committee, and at what time and place it shall be taken.

That at every Annual General Meeting those Members of the Committee for the ensuing year, ending on the day on which the next Annual General Meeting shall be held, who shall not be so by virtue of their offices. And the Treasurer for the same ensuing year shall be elected, and the account to be prepared by the Treasurer, in pursuance of the directions hereinafter contained; and a Report of the proceedings of the Institution, and of the proficiency of the Students in literature for the past year, computed from the day on which the last Annual General Meeting was held, shall be presented and read.

That an Extraordinary General Meeting, expressly called for the purpose, shall have full power to alter the name of the Institution, and also the place

where the object and business of the Institution shall be conducted and carried on, and also to make new rules, regulations, and provisions for the Institution; and to amend, alter, or repeal all, or any, of the existing rules, regulations, and provisions of the Institution, except the object thereof, in which no alteration shall be made.

That in addition to the powers hereinbefore given to them, the General Meetings shall have full power to superintend, regulate, and control all the affairs and concerns of the Institution.

The Committee.—That the Tutors and Treasurer of the Institution shall be Members of the Committee by virtue of their respective offices, and in addition to them, the Committee shall consist of not less than thirteen, nor more than seventeen Members, to be elected at the Annual General Meetings out of the Subscribers to the Institution.

That every person elected a Member of the Committee at an Annual General Meeting, and also every person elected to fill up a vacancy in the Committee, as hereinafter mentioned (whichever shall first occur), shall continue a Member of the Committee, either to the day on which the next Annual General Meeting shall be held, or until, if an Annual Subscriber, he shall have discontinued his subscription.

That four of the Members of the Committee to be elected out of the Subscribers shall be Protestant Dissenting Ministers of the Congregational or Independent Denomination, and that the Members for the time being, going out of office shall, with the exception of any four of them, whom the Annual General Meeting shall think proper to exclude, be immediately re-eligible, and those who shall not be then re-elected shall be eligible at any subsequent time.

That no business shall be transacted at a Committee until not less than five Members thereof shall be present.

That at every Committee all questions shall be decided by a majority of the votes of the Members present, and if the votes shall happen to be equal, the person in the chair at the Committee shall have a casting vote.

That the minutes of all the proceedings at every Committee shall be entered and kept in a book, and signed by the person in the chair.

That in all other respects the Committee shall be regulated, and the business thereof conducted and decided upon as the Members present shall think proper, and according to the rules and orders of any preceding Committee.

That the Committee, at their discretion, shall from time to time determine the requisite number of Tutors, Officers, and Servants of the Institution, and shall from time to time appoint and remove the Tutors, Officers, and Servants, except the Treasurer, and shall allow them, or any of them, to reside in the building or buildings for the time being belonging to the Institution, and shall out of the Funds of the Institution allow them salaries, wages, or other compensations, and shall regulate the number of Students to be admitted into the Institution, and may make regulations for the examination of the persons offering themselves for Students as to their fitness to be admitted into the Institution, and also for the examinations from time to time of the Students for the time being, and may admit any Candidate, as a Student, into the Institution, or may reject such Candidate, and may, out of the Funds of the Institution, award prizes to those Students who shall, from time to time, distinguish themselves, and may suspend any Student, or expel him from the Institution for misconduct or any other reasonable cause; and the Committee shall have the entire management of the business, affairs, and concerns of the Institution, and of the Funds thereof, and shall cause so much of the Funds of the Institution, as shall not be required to be kept in the hands of the Treasurer for the purpose of answering the current claims and demands upon the Institution, or of making any extraordinary payments on account of the Institution, to be kept invested in Exchequer Bills, or in the names of not less than two, nor more than four of the Trustees of the Institution, whom the Committee may select for that purpose, in any of the Parliamentary Stocks, or Public Funds of Great Britain; and no other Subscriber, or Subscribers, unless he or they shall be appointed for that purpose by the Committee, shall be at liberty to interfere or intermeddle with the business, affairs, and concerns of the Institution. And the Committee shall in all their proceedings act under the control of the General Meetings, and shall in all cases provided for by these presents, or hereafter to be provided for by the General Meetings, act in strict conformity to the Rules and Regulations hereby established, or hereafter to be established by the General Meetings. But in all cases for the time being unprovided for by these presents, or by the General Meetings, it shall be lawful for the Committee to act in such manner as shall appear to them best calculated to promote the object of the Institution. And for the

better guidance of the Committee in their management of, and superintendance over, the business, affairs, and concerns of the Institution, it shall be lawful for the Committee to make whatever Rules and Bye-laws they shall think proper, provided the same be not inconsistent with, or repugnant to the fundamental principle or constitution of the Institution, as established and settled by these presents, or as altered by virtue of the power hereinbefore given to the General Meetings for that purpose. And at any time to alter or repeal all or any of the Rules and Bye-laws which may be so made. And the Treasurer, Tutors, Officers, and Servants of the Institution, shall in all respects be under the controul of the Committee, and act in strict conformity to the Rules and Bye-laws which shall be so made.

The Treasurer.—That the Treasurer of the Institution shall be elected at the Annual General Meetings.

That the Treasurer to be elected at an Annual General Meeting, and the Treasurer to be elected to fill up a vacancy as hereinafter mentioned, shall (whichever shall first occur) continue in office either to the day on which the next Annual General Meeting after such election shall be held, or until he shall have sent in his resignation in writing to the Committee, or shall in consequence of misconduct have been removed from his office at an Extraordinary General Meeting.

That any vacancy in the Office of Treasurer, by the death, resignation, or removal of the Treasurer for the time being shall be filled up by the Committee as soon as possible; and such Treasurer so to be appointed by the Committee, shall continue in Office until the next Annual General Meeting of the Subscribers.

That the Office of Treasurer shall be purely honorary.

That all monies belonging, given, or contributed to the Institution, shall pass through the hands of the Treasurer, whose receipts shall at all times be discharges for the same, and shall exempt the persons paying the same from being answerable or accountable for the misapplication or nonapplication thereof, or from being obliged to see to the application thereof.

That before the day fixed for the Annual General Meeting, the Treasurer shall prepare an account to be exhibited at such Meeting, sufficient to show the true state of the Funds of the Institution, and containing those receipts and disbursements on account of the Institution; which shall not have been included in any former account exhibited at any previous Annual General Meeting, and every account to be so prepared before the Annual General Meeting shall be held, at which it is to be exhibited, be audited by at least two persons appointed for that purpose by the Committee; and the persons so appointed shall, after auditing the account, sign their names at the foot thereof in testimony of their approval of the same.

The Tutors.—That the Tutors of the Institution shall be Protestant Dissenters of the Congregational or Independent Denomination, holding the Doctrines set forth in the Schedule hereunder written.

That although in the first instance the Committee are to determine the number of Tutors, and the amount of the Salary or Allowance to each Tutor, and are also to appoint the Tutors, yet every determination as to the number, and also every appointment, shall be subject to the approval of a General Meeting.

The Students.—That the Students shall be Protestant Dissenters of the Congregational or Independent Denomination, holding the Doctrines hereinafter set forth, that is to say:—

That there is only one God, the Creator, Preserver, and Governor of all things revealed under the mysterious distinctions, commonly called persons, of the Father, the Son, and the Holy Spirit; to each of whom the distinguishing properties and glory of the Divine Nature are equally in the highest sense attributed.

That through the transgression of Adam, human nature is entirely depraved; and all mankind becoming sinners, are justly liable to all the punishments of sin, both in this world and in the world to come, throughout eternity.

That in such a state of sin and misery would all men have remained without exception, had not God in his love purposed to show mercy to the fallen race of Adam, through the mediation of Jesus Christ his only begotten Son, who being truly God and truly Man in one person, made a proper and sufficient atonement for sin, by doing and suffering all that was necessary to manifest and honour the righteousness of God in the forgiveness of sin.

That such atonement is the sole ground or consideration on which any one is saved from the everlasting punishment due to his sin, and is brought at length to everlasting happiness.

That every one who, believing in the efficacy of that atonement, makes it the sole ground of his hope for eternal

salvation, becomes through the grace of God a partaker of all its blessings.

That in order to overcome that criminal indisposition to obey the will of God, and to accept of his saving mercy, which is in all men as sinners, the Holy Spirit disposes and inclines those whom God has from eternity chosen to everlasting life, to trust in Jesus Christ the Mediator, and also to study and obey the will of God in all things until death.

That it is the duty of all men to obey the command of God, respecting the dispositions of the heart, and the conduct in life.

That not only persons of adult age professing their faith in Christ; but also the Infant Children of professing Christians, ought to be baptized by the application of water in the name of the Father, the Son, and the Holy Spirit; and that all who believe in Jesus Christ for salvation, ought from time to time to celebrate the Ordinance, commonly called the Lord's Supper, in commemoration of his death.

The Trust Deed also contains the following Trusts:

That the Trustees shall from time to time, permit the Premises to be repaired, rebuilt, altered, or improved in such manner, as the Committee shall from time to time order or direct; and in case any part of the Premises shall not be required for the purposes of the Institution, shall, if required, by a Resolution of the Committee, grant a Lease or Leases of such part as shall not be so required for the purposes of the Institution, for such term of years, at such rent, and upon such conditions as the Committee may approve; also by a Resolution of the Committee, mortgage all or any part of the Premises for the repayment of any money borrowed for the purposes of the Institution; and also when and so often as a Resolution shall have been entered into at an Extraordinary General Meeting, make sale of the said Premises, or any part thereof, or exchange the same for other Freehold Premises, to be specified in such Resolution; and in case of exchange, to convey the same Premises so exchanged upon the like Trusts, or as near thereto as may be; and in case a Resolution shall be entered into at any Extraordinary General Meeting, for the purchase of any Freehold Hereditaments, it shall be lawful for the Committee to purchase the same out of the Funds of the Institution, and to be conveyed to the Trustees upon the like Trusts.

Proviso, that in case any of the Trustees shall reside, or intend to reside out of England, or be desirous to be discharged, or refuse, or decline, or become incapable to act, shall, if required by the Committee, release his or their Interest in the Premises unto the continuing Trustees. And when, from such releases, deaths, or otherwise, the Trustees shall be reduced to Seven, then at the next Annual General Meeting, new Trustees shall be elected to make the number Twenty-one; and no person shall be eligible to be a Trustee, unless he is a Protestant Dissenter of the Congregational Independent Denomination, holding the Doctrines hereinbefore mentioned; and unless previously to the day of Election, he shall have been nominated by the Committee, for the approval or rejection of the General Meeting, at which the Election is to take place.

And the usual Indemnity for the Chairman, Committee, Trustees, and other Officers out of the Funds of the Institution.

This Deed has been properly enrolled, as directed by the statute of Mortmain, and registered in Middlesex.

PUBLIC RECOGNITION OF A CITY MISSIONARY.

On Wednesday evening, April 21, a very solemn and interesting service connected with the Christian Instruction Society, was held at Claremont Chapel, Pentonville.

The Rev. John Pyer, late of Manchester, having been appointed by the Committee of that important Society as their City Missionary and Agent, was publicly devoted to his work by the word of God and prayer.

The Rev. John Dyer, Secretary to the Baptist Missionary Society, read the Scriptures, and offered an introductory prayer.

Dr. Bennet delivered an introductory discourse on the claims of London, from Acts xvi. 12. "Which is the chief city."

The Rev. J. Blackburn, the senior Secretary of the Society, asked Mr. Pyer the necessary questions.

Dr. Cox, of Hackney, offered the special prayer: after which

The Rev. Joseph Fletcher, M. A. addressed Mr. Pyer from Luke xiv. 23. "Compel them to come in, that my house," &c.

Rev. Thomas Price concluded the services with prayer.

The Chapel was crowded in every part by a most respectable and deeply interested auditory. The services, we understand, are to be printed.

SOUTH DEVON ASSOCIATION.

April 14th, the South Devon Association of Independent Ministers met at Ashburton. The morning was occupied in devising measures to support the Western Academy, and to extend the cause of Christ within the sphere of the Association. In the evening a meeting was held in aid of the Irish Evangelical Society: Rev. B. Byron in the chair. Rev. Mr. Paul, from Ireland, effectively advocated the interests of the Society. Rev. W. Rooker of Tavistock, preached the preceding evenings on "The Divine Presence in Religious Assemblies."

OBSERVANCE OF THE DAY OF UNITED SUPPLICATION.

We have great satisfaction to record that the 9th of April was observed by the Churches in the metropolis, as a day of special prayer and humiliation, with peculiar solemnity.

The congregations were universally good, and, in some cases, greatly crowded; and the spirit which appeared to animate both ministers and people, was such as may lead us, we trust, to justify the record, that God was in the midst of them of a truth.

ORDINATIONS.

Oct. 14th, 1829, the Rev. James Browne, from Wymondley College, was ordained Pastor over the Congregation assembling in the old Meeting House, Wareham. The Rev. W. Browne, of London, (father of the young minister) commenced the solemn service by reading the Scriptures and prayer. The Rev. J. P. Dobson, of London, (the former minister) delivered the introductory discourse. The Rev. J. E. Good, of Salisbury, asked the questions, &c. The Rev. J. Durant, of Poole, offered up the ordination prayer. And the Rev. Mr. Keynes, of Blandford, delivered the charge, and concluded with prayer. In the evening, the Rev. Mr. Bishop, of Beaminster, preached to the people. The Rev Messrs. Harris, of Wareham, and Spink, of Wimbourne, engaged in the devotional services.

At the same time and place, the Rev. George Hubbard was ordained pastor over the Independent church, at Corfe Castle.

Jan. 6th, 1830, the Rev. Richard Alliott, Jun., the Assistant Minister of the Independent Church, Castle Gate, Nottingham, was ordained co-pastor with his father. An early prayer meeting was held for the purpose of invoking the Divine blessing on the proceedings of the day. A very large congregation assembled at half-past ten o'clock, when the Rev. James Gawthorne, of Derby, commenced the deeply interesting service with prayer and reading the Scriptures. The Rev. Edward Webb, of Leicester, described the nature and beauty of the church of Christ The Rev. Joseph Gilbert received from Mr. Preston, one of the deacons, the recognition of the call of the church, and from Mr. R. Alliott his acceptance of the same, and proposed the usual questions The newly elected pastor was set apart with solemn prayer, by the Rev. J. W. Percy, of Warwick, and the laying on of the hands of the Presbytery. The Rev. R. Alliott, Sen. delivered an impressive and affectionate charge to his son, from Deuteronomy xxxi. 23. The Rev. Robert Stephen M'All, M.A. of Manchester, addressed an eloquent appeal to the church, from Revelation iii. 22. And the Rev. John Jarman concluded with prayer. In the evening the Rev. James Roberts, of Melton Mowbray, preached, and the Rev. Messrs. T. R. Gawthorne, of Belper, and H. S. Hopwood, of Nottingham, prayed.

On March 31, the Rev. George Taylor, of Highbury College, was ordained pastor of the Independent Church, New Windsor Chapel, Salford. The Rev. W. Jones, of Bolton, commenced with reading the Scriptures and prayer. The Rev. J. H. Coombs, of Salford, delivered the introductory discourse, and asked the usual questions. The Rev. R. S. M'All, of Manchester, offered the ordination prayer; and the Rev. T. East, of Birmingham, gave the charge to the minister; and in the evening, the Rev. J. Ely, of Rochdale, preached to the people. The Rev. Messrs. Griffin, Birt, and Gwyther, also engaged in the devotional exercises; and the several services were peculiarly solemn, interesting, and impressive.

On Tuesday, April 6th, he Rev. W. Notcutt was publicly recognised as Pastor of the church assembling in Tacket Street, Ipswich. The Rev. J. Sloper, of Beccles, commenced the service with prayer, and reading the Scripture, and was followed by the Rev. A. Wells, of Coggeshall, who traced the history, and explained the principles of dissent. Prayer for the divine blessing on the union was offered up by the Rev. J. M. Ray, of Sudbury, and the Rev. W. Ward, of Stowmarket, addressed pastor and people on their mutual obligations and encouragements, from 1 Thess. ii. 19. The Rev. H. Cresswell, of the New Chapel, St. Nicholas Street, concluded.

The Rev. H. March, of Colchester,

preached in the evening, from Acts ix. 31. The devotional parts of the service were conducted by Messrs. Miall, of Framlingham, and Pinchback, of Woodbridge.

NOTICE.

We understand that the Rev. Richard Fletcher, late of Highbury College, has accepted an unanimous invitation to become the pastor of the Congregational Church at Southend, Essex, and that his ordination will take place on Tuesday, June 15th.

The Rev. R. Halley, Classical Tutor of Highbury College; Rev. R. Fletcher, sen. of Bicester; Rev. T. Lewis, of Union Chapel, Islington; and the Rev. T. Craig, of Bocking, are expected to take the principal parts of the service.

The proximity of Southend to the metropolis, its picturesque situation, its new pier, already carried out to a considerable distance, its excellent and reasonable accommodations, and, above all, the important privilege of a gospel ministry, holds out attractions of apeculiarly interesting nature to Christian vsitants.

It may be further worthy of remark, that if wealthy Christians made choice of such situations for their summer residences, and also occasionally visited our Home Missionary stations, many of which are rich in the beauties of nature, though mournfully destitute (but for the labours of zealous itinerants) of religious culture, they might render essential service to the cause of Christ by the encouragement it might afford, and would in no wise lose their reward.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received since our last, from the Rev. B. Brooks—Thomas Stratton—J. Clunie—A. Tidman—Thos. Lewis—C. Mouse—J. Peggs—Joseph Fletcher—J. Yockney—James Mattheson—Joseph Morison—Robert Ashton—R. Vaughan—Noah Jones.

Also from Messrs. J. B. Williams—John Brown—Joseph Proctor—J. Wilks and John Allen—J. G.—A Friend of Accuracy.

We regret the *literal* errors which "A Friend of Accuracy has pointed out; but on referring to the manuscript copy, it is evident that the fault rests with our correspondent, who did not write the names of his brethren with sufficient plainness. It is really too much to expect that we can bear in our memories the Christian names of ministers dwelling in every part of the kingdom.

Mr. Stratten's paper we hope will appear in our next, with the *substance* of several communications on the same subject, which have come to hand.

An esteemed correspondent informs us that he recollects a testimony was published in the Monthly Magazine about the year 1799, signed by several of Mr. Horsey's pupils, highly advantageous to his character. We can only say, that we are ignorant of its existence; but if a copy of it is sent us, we pledge ourselves to insert so much of it as justice to his memory may require.

Mr. Jones's communication did not come to hand till our original department was at press. The delay will give us time to satisfy ourselves upon the subject, to which we shall refer in our next.

We are compelled, by a press of matter, to defer the American Monthly Record.

Our valued correspondent, H. R. is respectfully informed that a formal reply to the grossly *personal* attacks of the *Unitarian Watchman* upon the Editors of this Magazine is not intended; as they regard his scurrilities beneath their notice. H. R. may be assured, however, that they are not to be deterred from the faithful discharge of their duty, as witnesses for the truth, by any such *tirades*, of which fact the Unitarian assailant will probably receive before long sufficient evidence.